

and
Hence
23 Aug 1663

The Tryal of Spirits

Both in TEACHERS & HEARERS,

Wherein is held forth

The clear Discovery, and certain Downfal

OF THE

Carnal and Antichristian Clergie

of These NATIONS.

Testified from the Word of God to the

Univerſity-Congregation in Cambridge.

By WILLIAM DELL.

Whereunto is added

A plain and neceſſary *Confutation* of divers *groſs Errors*

DELIVERED BY

Mr SYDRACH SIMPSON

In a Sermon preached to the ſame Congregation at
the COMMENCEMENT, Anno 1653.

Wherein (among other things) is declared, That the *Univerſities* (according to their preſent *ſtatutes* and *Practiſes*) are not (as he affirmed) anſwerable to the *Schools* of the *Prophets* in the time of the Law; but rather to the Idolatrous *Higb Places*.

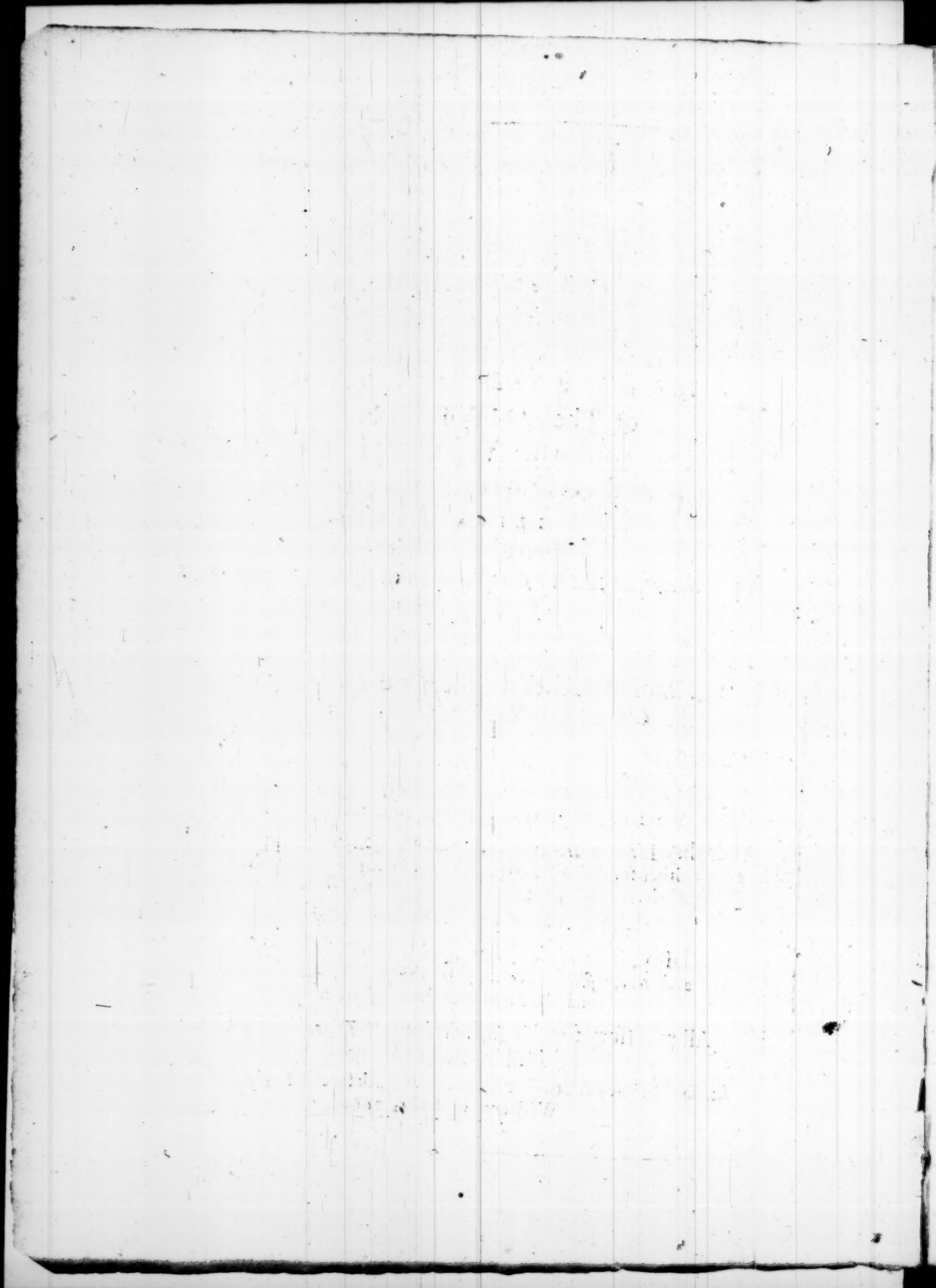
And, that *Humane Learning*, is not a *Preparation* appointed by *Chriſt*, either for the *Right underſtanding*, or *Right Teaching* the *Gospel*.
With a brief Teſtimony againſt *Divinity-Degrees* in the *Univerſities*.

As alſo, *Luthers* Teſtimony at large upon the whole Matter.

And laſtly, The *right Reformation* of *Learning*, *Schools*,
and *univerſities*, according to the ſtate of the *Gospel*,
and the *Light* that ſhines therein.

All neceſſary for the *Inſtruction* and *Direction* of the
faithful in theſe laſt times.

London, Printed for *Giles Calvert* at the Black ſpread-Eagle, at the
Weſt-end of *Pauls*, 1660.





To all the truly *Faithfull*, the very
little *Flock* of *Christ* in these *Nations*, now
despised and almost worn out (according to
the *Prophecies*) for the Word of God,
and Testimony which they hold.

Grace be multiplied unto you, and *Peace*, from God
our Father, and the Lord *Jesus Christ*, our *Head*
and *Hope*.

I Could not choose but distinguish You
thus, from all the rest of the People of
these Nations, of what Condition or Qua-
lity soever, seeing God Himself hath
first done it, having chosen you to Him-
self in Christ, and set you apart for Him-
self, as a Peculiar People, zealous of
good works. And I have chosen to speak
this only to You, because You are all taught of God, and
have heard and learned from Him the Truth, as it is in Jesus:
and because You have an inward Unction from God, whereby
You know the Truth from Error, though it be never so much
reproached by Carnal Christians; and whereby you know Er-
ror from the Truth, though it be never so much exalted and
magnified by them. You are those Spiritual Men who judge All
things, because you have received the Word and Spirit of
Judgement in Christ, from the Father. Besides, You are the

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Men, whom God will use in his Greatest and most Glorious Works, which he hath yet to do in the World, to wit, in the Destruction of the Kingdom of Antichrist, and in the Setting up, and enlarging the Kingdom of Christ; which Things, are not to be done by the Might and Power of worldly Magistrates, (which it may be you have not received, and if you had, it would not be helpful here) but by the Spirit of the Lord, which You all have received in some measure. Yea farther, none but You, will be contented to live only by Faith, and to follow Christ in Untrodden Paths, and to undertake impossible Works to flesh and blood; and none but You, will be willing to have the residue of Christs Life and Works, and of his Sufferings and Death, fulfilled in your mortal bodies.

It grieves me much to see so Many Men as I have known once hopeful in the Army, and elsewhere, to be now so full gorged with the flesh of Kings, and Nobles, and Caprains, and Mighty Men, that is, with their Estates, Mannors, Houses, Parks, Lands, &c. that they can now be contented to take their ease, and to comply with the World and worldly Church, and the Teachers thereof, and can perswade themselves, that there is enough done for their time, after it hath fared thus well with them; and can leave the Remainder, to Men that are as plain and mean as Themselves were at first, forgetting Him who remembered Them, when they were in Low Condition. But they that were indeed Righteous among them, are Righteous still, and they that were indeed Holy, are Holy still; and Prosperity hath only slain the Fools, as the Scriptures speak. But You Christians, are Called, Chosen and Faithful, and You will still be found with the Lamb on mount Sion, and with the rest who have his Name, and his Fathers Name written in their Foreheads; and you dare still own the Ancient Truth, Cause and Work of Christ, how great disadvantage soever is for the present risen up against it, through the Apostasie of Carnal Christians, the Lovers of this World. And You all know, that all that hath been done hitherto by the Sword, is but the Preparation of Christs way to his Work, and that the Work it self is still behind, and to be done, by those Worthies of the Lord, who love Jesus Christ and his Kingdom, and Coming, a thousand times better

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better *then the present World, and all the best things of it, yea then their own Lives.* Wherefore I advise You all, to whom now I speak, to take heed that you neither drink, nor sip of the Clergies Cup, which carries in it, the Wine of the wrath of the fornication of Antichrist; lest having drunk thereof, you fall asleep through the strength of their Inchantments, and so are rendred unable to follow Christ any farther. For many Powers and Magistrates of the world, once hopeful, have been thus overcome and seduced into Antichrists cause against Christ, to their utter ruine in the end. And how have the present Clergy, with their most Plausible Men, attempted some of this Present Power; yea some of the very Chiefest and most Godly in the Army; and have put them into some (that I say not) great Danger? Wherefore remember you that word of the Lord spoken by his Angel, Rev. 14. 9, & 10. If any man worship the Beast and his Image, and receive his Mark in his forehead, or in his hand, the same shall drink of the Wine of the Wrath of God, which is poured out without mixture, into the cup of his indignation, &c.

IF ANY MAN WORSHIP THE BEAST, that is, the Antichristian Church of the Pope and his Prelates and Clergy, which is called the Beast, because of its Fierceness and Cruelty against the Saints: Or, HIS IMAGE, that is, the Church of the Bishops and Presbyters, which in a lesser Volume, and less Letters, doth answer the Other, and is directly like it. Whoever shall WORSHIP THESE, that is, highly esteem them for their Humane Learning, and School-Divinity, and Sacredness of their Orders, and count them worthy all Honour and Respect, and worldly Maintenance; and also to have Power in matters of Religion, to allow and determine of Doctrine, and to appoint and institute in matters of Government: and being Worldly Powers, do subject Themselves, and all the worldly People under them, to these mens Religion, Authority, Doctrine, Discipline, &c. Whoever shall thus worship them: Or, SHALL RECEIVE HIS MARK, that is, this Principle, that, It is lawful to punish and persecute men in Matters that meerly relate to Faith and the Gospel, and this, under pretence of the Glory of God, and Good of

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Christian people; which is the *BEASTS MARK* in every Age, and under every Change of Outward Form: Whoever shall receive this mark *IN THEIR FOREHEAD*, that is, to profess this Doctrine only: Or *IN THEIR HAND*, that is, to execute it according to Laws, which the Nations have been seduced to make to this purpose: The same shall drink of the Wine of the Wrath of God, which is poured out without mixture into the cup of his Indignation, and he shall be tormented with fire and brimstone in the presence of the holy Angels, and in the presence of the Lamb, and the smok of their torment ascendeth up for ever and ever.

Wherefore You Faithful Ones have great cause to be very well advised in these things, seeing the chief Designe of Antichrist, is to seduce the Elect; seeing he hath no Body else in all the World, that dare oppose Him, or know how to do it, but You: and He knows, if He can prevail with You, all the World besides, will follow Him headlong, as the Gadarens swine ran into the sea, and were choaked.

Now I have adventured, through the Inspiration of the Almighty, to undertake Openly and Plainly against the Clergy and Universities, which in their Present State are the Residue of the Hour and Power of Darkness upon the Nations: And the Lord of his Grace, hath helped me through this Work, by his Spirit of Counsel and Might. And so I have freely and willingly exposed my Self for Christ and his Truths sake, to all the reproaches, slanders, revilings, contradictions, and (if their power shall serve) Persecutions of the Universities and Clergy, and of all those People high and low, bond and free who have received their Mark and Worship them: choosing rather to suffer with Christ, and with You, his Seed, all manner of Tribulations, then to reign with Them; and much rather imbracing Christian Communion, with poor plain Husbandmen and Tradsmen, who believe in Christ, and have received his Spirit, then with the Heads of Universities, and Highest, and Stateliest of the Clergy, who under a specious form of Godliness, do yet live in true Enmity and Opposition to the Gospel.

I do indeed, freely acknowledge, that I have often been ready to complain to God in the anguish of my Spirit, that he had called

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led Me a very Bruised Reed, to a more difficult Task, in one Regard, then either Wickliffe, Hus, or Luther, those strong Pillars in the House of God; to wit, Because much of the grois Body of Antichristianism, against which They chiefly ingaged, being done away by their Ministry, there still remains the cunning and subtil Soul and Spirit thereof, which yet is All in All, in Antichrists Kingdom, though it be farther removed from the Knowledge and Notice of the Common Sort of Christians. And so the Mysterie of Iniquity, is now become more Mysterious and Deceiving then in their Times: and as Perfect and Bitter Enmity against Christ and his Spirit, and the true Temple of God, the Spiritual Church, as ever was in all Their Times, doth now prevail under the Name of Orthodox Doctrine, and the Reformation of Religion by the late Assembly of Divines, which the Clergy are all now ready to set up, if they could gain the Secular Arm to strengthen them thereunto, (of which now they have greatest Hopes) and without which, their Religion can find no high place in this World.

Now herein the old Mysterie of Iniquity is renewed amongst these Men, that they would have an outward Letter and Ministry, without the Spirit of Christ, to be the Doctrine and Ministry of the New Testament, which is the Ministration of the Spirit and not of the Letter: and would have the Secular Magistrate, to have Right and Power, to enforce men to such a Religion, as Himself judges True, by the Help and Counsel of those Ministers, which Himself judges Orthodox: as if some Men were able to teach spiritual things, and all to understand them, by Natural Reason made use of, and improved, which yet these Men deny in Terminus, whilst they assert it in the Principle. For, they will not leave it to the Father, to draw whom He pleaseth to the Son; neither will they leave it to the Spirit, to choose what Living Itones he pleaseth, to build them together to be the Habitation of God: but the Ecclesiastical state, having seduced the Temporal, do make them believe, that the Magistrates Worldly Power, in union with their worldly Religion, may make a National Church of all, that they between themselves, please; and may allow, and set up, such a Doctrine for Orthodox, which these Men who are in Academical Degrees,
and

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and Ecclesiastical Orders, do approve for Such ; though the Spirit of God in all Believers testifies, that these Men have not the mind of Christ, but of Antichrist, in all they teach, and act, and counsel ; in their Assemblies, Churches, Doctrine, Ordinances, Works, Duties, Dayes, Times, Fastings, Thanksgivings, and Every Thing else : Yet these having the outward Carcass or Appearance of Religion, though destitute of the inward Soul of it, which is true Faith and the Spirit of God, do cozen not only the meaner People, but the very Magistrates of the World, who are glad to hear, that the Clergy have given them such high Power in the Kingdom of Christ, and made them Magistrates in both Worlds ; though indeed in the end, it be not for the Magistrates Advantage, but wholly for the Clergies.

And thus is the Mysterie of Iniquity grown more Mysterious now, then heretofore. But this is our Comfort and Help, that God still causes his Light to shine forth proportionably to his People, to discover every new Change and Form, of the Mysterie of Iniquity. And though the Mysterie of Iniquity in every age, is mysterious enough, to cozen all the Unbelieving World, though never so wise and learned ; yet is it never able to deceive the Faithful, who have always sufficient Light from God to discover it, and sufficient Grace to overcome it.

And now You faithful and beloved Ones, to whom I have spoken all this, stand You fast, and depart not from Christ, his Word, and Work (all which You know in faith) for any Good or Evil things, that may befall you in this short life ; but finish in Faith and Patience, the Work which God hath given you to do, in your several Places, waiting for the Glory which shall be given you at the Revelation of our Lord Jesus Christ ; in Whom I remain, though most unworthy,

Your humble and faithful Servant

in the Gospell.

W. D.

THE

I

THE
TRYALL
OF
SPIRITS.

I John 4. 1. *Beloved, believe not every Spirit, but try the Spirits, whether they be of God, because many false Prophets are gone forth into the world.*

2. *Hereby know ye the Spirit of God: every Spirit that confesseth that Jesus Christ is come in the flesh, is of God.*

3. *And every Spirit that confesseth not that Jesus Christ is come in the flesh, is not of God: and this is that Spirit of Antichrist whereof you have heard, that it should come, and even now already it is in the World.*

4. *Ye are of God, little Children, and have overcome them, because Greater is he that is in You, then he that is in the World.*

5. *They are of the World, therefore speak they of the World, and the World hears Them.*

6. *We are of God; he that knoweth God, heareth us; he that is not of God, heareth not us; hereby know we the Spirit of Truth, and the Spirit of Error.*



IN this Scripture, we may take Notice of these Six things.

1. The Apostle gives notice to the Beloved Congregation of Spirituall Christians, of a Great Evil risen up in the world, (which if not carefully heeded) might occasion some great Trouble and Danger to them; *Many false Prophets (saith he) are gone out into the world. v. 1.*

B

2. He

Six observable things in this Scripture.

1.

2. He prescribes them a *sufficient Remedy* against this Evil, saying, *Believe not every spirit, but try the spirits, whether they be of God.*
3. That the *Faithfull* might be able to make a *right Judgement* of Spirits, he gives them *one short Rule of Tryall*, which yet comprehends in its self *all Rules*: *vers. 2. and 3. Hereby know we the Spirit of God; every spirit that confesseth that Jesus Christ is come in the flesh, is of God; and every Spirit that confesseth not that Jesus Christ is come in the flesh, is not of God, &c.*
4. He shews them, with *Whom* these *false Prophets*, who have the Spirit of *Antichrist*, should not prevail; to wit, with none of the *true Children of God*, *vers. 4. Ye are of God, little Children, and have overcome them; because Greater is he that is in You, than he that is in the World.*
5. He shews them, with whom the *false Prophets* should prevail, to wit, with the *World and Carnal People*; *vers. 5. They are of the World, therefore speak they of the World, and the World heareth them. The World seeking its own Things, receives Antichrist, and his Prophets.*
6. He shews, how the Spirit of *Truth and Error* may be known in the *People*, as well as in the *Teachers*; to wit, by the *Peoples* cleaving, either to the *Teachers of Truth*, or to the *Teachers of Error*, *vers. 6. We are of God; he that knoweth God, heareth us; he that is not of God, heareth not us; hereby, know we the Spirit of Truth, and the Spirit of Error.*

These *six* things are held forth to us, in this *Scripture*, and they are all very *Profitable* and *Necessary* for the *true Church* to be acquainted withal, *especially* in these last of the last Times. I shall begin with the *First*; which is,

I. Point.

The Great and Dangerous Evil of which the Apostle gives notice to the Church of Believers, and that is, The going out of false Prophets into the World.

Many false Prophets are gone out into the world.

AND here it is to be noted, that from the very beginning of the world, there have been *two Seeds* or *Generations* of Men, very contrary the *One* to the *Other*, as is evident, in *Gen. 3. 15.* where God saith to the Serpent, *I will put enmity between Thee and the Woman, and between thy Seed and her Seed*; so that the Serpent hath his *Seed*, as well as the Woman her *Seed*; and this was the *Womans Curse*, to have her sorrows and Conceptions multiplied, and to bring forth the Serpents Seed as well as her *Own*, that is, the Children or Seed of the first Blessing; and both these Contrary Seeds do partake of one and the same common *Nature* or *Humankind*. And one of these Seeds are called the *Sons of God*, the other the *Sons of Man*, *Gen. 6. 6.* And Both these, being the children of one *Adam* according to the *Flesh*, are yet distinguished by several *Spirits*, that dwell in them, and inspire them: For the *Spirit of God*, that is, the Spirit of Righteousness and Truth, doth inspire the *One*, and these are truly called the *Children of God*, as *Paul* saith, *Rom. 8. as many as are led by the Spirit of God, they are the Sons of God.* And the *Spirit of Satan*, which is the Spirit of Wickedness and Error, doth inspire the *Other*; and these are truly called the *sons of Men*, who all have sinned, and are deprived of the *Glory of God*.

Now these two Different and Contrary *Spirits*, which have dwelt in these two distinct *Seeds*, have begun to act presently from the very beginning of the world, each one according to his own *Nature*, and to trade and traffick about *Mankind*, and out of it, to bring forth *Children* to Themselves, like to Themselves in all things; and so One hath endeavoured

I. Point.

The great evil endangering the Church.

Note.

Two contrary Seeds from the beginning of the World.

The two Seeds distinguished by the Spirits that dwell in them.

They act differently about mankind.

deavoured to beget and bring forth the *Children of God*, and of *Truth*; the Other the *children of Men*, and of *Error*; And to this end, the *One* hath held forth the *Truth of God*, by the true *Spirit of God*; the *Other* hath held forth *Error* and *Falshood*, yet as it were the *Truth*: The *One* hath endeavoured to bring Man unto God through true *Faith* and *Repentance*; the *Other* to turn Men from God through *Sin*: The *One* hath sought to work *Salvation in Men*, the *Other* *Destruction*.

The false Spirit the most common in the world.

The true Spirit more scarce.

Now the *False Spirit* hath been the most *Common* in the *World*, and hath had the greatest *Opportunities* and *Advantages* to multiply it self, seeing it finds the whole *World* already lying in *Wickedness*, and fully prepared to receive it self. But the true *Spirit* hath been found in very few, and that from the beginning; for there have been but few true *Prophets*, who have had the true *Spirit*, and have spoken the true *Word*, as you may see all along in *Scriptures*, especially in the times of *Elijah* and *Micajah*; but *Christ* saith, *Many false Prophets shall arise and deceive Many*; and *Peter* saith in his second *Epistle*, *Chap. 2. vers. 1, 2. That as there were false Prophets among the People, that is the Jews, so there shall be false Doctors and Teachers among the Christians, who should privily bring in damnable Heresies, and that Many should follow their pernicious wayes.*

So that, as there have been many false *Prophets* from the beginning, so especially in the daies of the *New Testament*; for the more *Christ* hath appeared by his *Spirit* to lead men into *Truth*, the more hath the *Devill* appeared by his *Spirit* to lead men into *Error*, and this is properly called *Antichrist*; For *Flesh* and *Blood* is not *Antichrist*, but a *Spirit* contrary to *Christs Spirit*, that dwells in *Flesh* and *Blood*, and chiefly among those that profess the *Christian Religion*; This is *Antichrist*.

No *Spirit* in the *Jews* or *Gentiles*, is properly called *Antichrist*, but the *Spirit of Satan* in false *Christians* appearing as an *Angel of light*, this is *Antichrist*. Before *Christ* came in the *flesh*, the *Devill* was an evil *Spirit*, and a *Liar*; and a *Murderer*, and the *Unclean Spirit*, and *Prince of this world*, but

but he was not properly *Antichrist*, because *Christ* was not then come in the *flesh*. The *Devil* was the *Devil* before, and did dwell and work in *Evil Men*; but from the beginning of the *Christian Church* he is called *Antichrist*, and that not every where, but in the *Church* or *Kingdom of Christ*; For *Antichrist* is a Spirit that dissolves *Jesus*, and that not openly, but subtilly and cunningly, yea, under the name and pretence of *Jesus*, he is wholly contrary to Him. Wherefore, the discerning of *Spirits*, as it hath been necessary from the beginning of the *World*, so also is it especially necessary in the daies of the *Gospel*, wherein the *Mysterie of Iniquity* is become most *Mysterious*, through the operation of *Antichrist* in those *Many false Prophets* which are gone forth into the *World*. And so we proceed to the second Point.

2. Point.

And that is, *That Sufficient Remedy, which the Apostle prescribes to the true Church, against that great Evil, of many false Prophets being gone out into the World.*

Now the Remedy the Apostle prescribes to the faithfull against these false Prophets, is not, that they should stir up the *Secular Power*, to imprison, banish, or burn Them, that so they might be rid of Them; for this is *Antichrists* proper Remedy against those that oppose Him; but the Apostle shews a more *Christian Remedy*, which is this, *Believe not every Spirit, but try the Spirits whether they be of God*; and this Remedy alone is sufficient for the true spiritual Church of the faithfull in every Age, to preserve it safe and sound against all false Teachers whatsoever, and their false Doctrines: neither doth it desire, or need any other. Wherefore in this Case, the Apostle contents himself, to give only this Caution to the Faithfull, *Believe not every Spirit, but try the Spirits whether they be of God.*

Believe not every Spirit, &c. that is, every one that speaketh of *Spiritual Things*. Whence it is plain, that we neither ought rashly and hastily to believe every mans Doctrine,

2. Point.

The Remedy
against false
Prophets.

Note.

nor yet rashly and unadvisedly to *censure* and *condemn* it, till it be heard and known what it is : but it is a *Christians* duty to *prove All Things*, and to hold fast that which is *Good*, upon Proof, as *Paul* adviseth; wherefore *John* also adds here, *But try the Spirits whether they be of God.*

Christians
have right &
power to try
Spirits.

Whence we note, *That Christians have Right and Power to try and judge the Spirits and Doctrines of their Teachers :* and this is evident by many plain Scriptures, as

Matth. 7. 15. Beware of false Prophets (saith Christ to the faithful) which come unto you in Sheeps cloathing, but inwardly they are ravening Wolves ; ye shall know them by their fruits.

Matth. 16. 6. Jesus said to them, Take heed and beware of the leaven of the Pharisees, Which is hypocrisie.

Matth. 24. 4. Jesus said, take heed that no man deceive you, for many shall come in my Name, saying, I am Christ, and shall deceive many.

John 10. My Sheep hear my voice, and know my voice, and a stranger will they not hear, but flee from him, for they know not (that is, own not) the voice of strangers. And all that came before me are Thieves and Robbers, but the Sheep did not hear them.

By all which Scriptures, and many more that might be added, it is manifest, that the faithful, the true Sheep of Christ, have Right and Power to judge of the Spirits and Doctrines of the Teachers.

Let Fathers, Schoolmen, Doctors, Counsels, Assemblies of Divines, Universities, Ministers, propound and publish what Doctrine they please, the Sheep of Christ, the faithful Flock, have Power and Authority from Christ Himself, to try and judge, whether the Things they speak be of Christ, or of Themselves and of Antichrist. And this Power the faithful People ought not to part with, neither for any fear, nor for any favour.

Yea, it most nearly concerns the faithful, to try the Spirits, and judge the Doctrines of the Teachers, for these two Considerations among others.

It concerns
the faithfull
to try the Spi-
rits, for two
causes.

First,

First.

First, Because we must *each one* give an account for *Our selves* before the Judgement seat of Christ: wherefore it concerns every one of us, to look to our own *Eternal Condition*, and not to leave this care to *Others* for us. In *Death and Judgement*, Each one must answer for *Himself*; and therefore we ought to be as certain of the *Word of God*, on which we build our immortal Souls, as we are sure we *live*, and are *Creatures*; we ought, I say, to be sure *Our selves*, and not to trust any body for us, in this great *Matter* whereon depends either *eternal Life*, or *eternal Death*.

Secondly.

Secondly, It concerns us to try the *Spirits* and *Doctrines*, because *otherwise* we may easily *mistake*, and instead of *Antichrist* and his *Disciples*, dash against *Christ* himself, and his precious *Saints*. Yea, we have seen how the *World* and *Worldly Church*, not being able to try the *Spirits* and *Doctrines*, have contradicted and crucified the *Son of God* himself, and have reproached and persecuted all his *People*, who are baptized into one *Spirit* with him; and doing this, they have thought they have done God *good service* too; and all because they were not able to *judge* of the *Spirit* and *Truth* of *Christ* in *Himself* and his *Members*, but have followed the *Judgment* and *Council* of the chief *Guides* in the *outward Church*, who have caused them to erre, and to mistake *Truth* for *Error*, and *Error* for *Truth*, *Christ* for *Antichrist*, and *Antichrist* for *Christ*.

Wherefore it concerns *every one*, to be wise to *salvation* for *Himself*, and to try the *Spirits* for himself, and not to content himself to say, thus said *Augustine*, *Ambrose*, *Hierom*, &c. or this was the *Judgment* of the *Fathers*, or thus have the *Councils* and *Universities* determined, or thus do our *Ministers* teach us; but if thou art one of *Christs flock*, thou must have skill to know and judge for *Thy self*, which is *Christs Spirit* and *Doctrine*, and which is *Antichrists*; otherwise thou wilt certainly *miscarry* in this great *Matter*, and be *undone* for ever. If thou build on *Men* in these things, and canst not judge for *Thy self*, thou wilt be sure to be undone.

But now this *Power of Trying Spirits*, and *Judging Doctrines*.

The Clergy
have usurped
to themselves
this power of
trying Spirits.

etrines, which *Christ* hath given his true Flock, and which they ought to have upon so good Grounds, the *Teachers* of the false and *Antichristian* Church, that is, the *Common Clergy*, distinguished by several Names, Titles, and Degrees, have robbed them of, and have falsely and treacherously arrogated to themselves, the Power of trying *Spirits*, and Judging *Doctrines*, and have said, that it belongs to the Clergy or *National Ministry*, and their *Councils*, and *Assemblies* of *Divines*, to Judge of *Spirits*, whether they be right or false; and to Judge of *Doctrines*, whether they be agreeable to *Gods Word*, or no; and that all *Christians* ought to expect their Judgement and Determination, and to submit to it, and to depend on it, as on an *Oracle* from *Heaven*, yea, though it be, not only without, but also against their own particular Judgement.

And these men (I mean the Clergy) through the *Ecclesiastical* and *Temporal* Power which they had gotten, have stricken great fear into the whole World, and have miserably vexed innumerable *Consciences*, with a grievous and lasting bondage, and have even driven them to Despair, whilst none durst approve or own any *Spirit* or *Doctrine*, though never so manifestly of *Christ* and his *Gospel*, without their Allowance and Approbation; so mightily hath the power of *Antichrist* prevailed in the World, and that against the expresse Word of *Christ*.

Now the ground of this their *Antichristian Pride*, and *Usurpation* is This, that they arrogate to Themselves, that They are the *Guides* and *Shepherds* of all *Christian* men, and are to teach them the *Gospel*, which they are only to receive from their lips; whereas *Christ* hath promised his true Church, that they shall be all taught of *God*, and shall hear and learn Themselves from the *Father*, and hath also promised to send to them the *Spirit*, to lead them in all *Truth*, and to give them an *Annointing*, to teach them *All Things*.

Now they by robbing the Faithful of this Power, and arrogating it to Themselves, have made themselves contrary to *Christs Command*, *Lords* and *Masters* in the Church of *God*, and have usurped to themselves *Superiority* and

Authority

By this usurpation the Clergy have made themselves Masters in the Church of God.

Authority over other *Believers*, and have *subjected* all the World to their *Opinion* and *Judgement* in the things of God: by which means, they have set wide open the flood-gates to *Antichrist* and his *Kingdom*, to break in upon the World, and to overflow it, whilst they had robbed all *Christian* People of their own *Judgement* in all the Things of God, and had made them to depend wholly on the *Judgement* of the *Clergy*.

And had not *Christian* People thus *unchristianly* delivered up their *Judgements* to the *Clergy*, and that in the very Highest Points of Religion, *Christianity* had not been so miserably *blinded* and *corrupted* as it is, and the *Mysterie* of *Iniquity* had not so much prevailed in the *World*, as now it hath. For when *Christians* would not try the *Spirits* whether *They* were of God, and the *Doctrines*, whether they were the *Word* of God or no, but thought this a matter too High for them, and would refer and submit all to the *Judgement* of their *Ministers*; then *Antichrist* (the Apostle of the Devill) came forth *boldly*, and *proudly* exalted *Himself* above all that is called God, and his *Kingdom*, above all the Kingdoms of the *World*, having first put out both the *Eyes* of *Christians*, by taking away from them their Right and Power of trying *Spirits* and judging *Doctrines*.

But when *true Christians* shall search the *Scriptures* (as God I trust hath now fully put into their hearts to do) and shall *justly* and *lawfully* take to themselves the Power which God hath given them, to try *Spirits* and *Doctrines*, then *Antichrist*, and his *Agents*, the *carnal Clergy*, must soon be brought down: for the Faithfull by that *Word* shall soon perceive, that *They* are not of God, nor their *Doctrine* of that *right Gospel*, which is after the *Mind* of *Christ*.

Well then, by what hath been said, You, who are of *Christs* true *Sheep* may perceive, that it is evident by the *Word*, that faithful *Christians* have Right and Power to try *Spirits* and *Doctrines*, though *Antichrist*, for many Ages hath robbed them of this Priviledge.

For (that I may speak a little more to this matter) the *Tryall* of *Spirits* doth unquestionably belong to all *Men*, who

The Gift of Trying and Discerning Spirits, is a Common Grace in the true Church.

who have received the *Spirit of God*: for to this *Spirit of God* which dwells in the *faithfull*, the *Gift of Discerning Spirits* is inseparably annexed: and the *Spirit of Christ*, which truly dwells in all true *Christians*, cannot deceive, nor be deceived in the *Tryall of Spirits*. So that this now is a *Common Grace*, that in some measure belongs to all true *Christians*, who have received the *Unction* that teacheth them all things, and is true, and is no lie.

And though there be in the Church *Diversities of Gifts* from the same *Spirit*, which are given to some, and not to others, as *Tongues*, and *Interpretation of Tongues*, and *Miracles*, and *Gifts of healing*, &c. mentioned by *Paul*, 1 *Cor.* 12. yet this gift of *Tryng Spirits* is given to All in some measure, that have received the *Spirit*. For as in the *Natural Body* there are several *Gifts* given to several *Members*, which are not given to all the members, as *Seeing* to the *Eye*, *Hearing* to the *Ear*, *Walking* to the *foot*, &c. but *Feeling* is given to all the *Members*; so also in the *Body of Christ*, that is, the *Spiritual Church*, several *Gifts* are given to several *Saints*, but the *Tryall of Spirits* and *Doctrines* to all *Saints*, who have received the *Spirit*; and if any have not *Christs Spirit* he is none of *His*; and if any have *Christs Spirit*, he can in some measure discern and judge of all *Spirits* in the *World*: and the more any man receives *Christs Spirit*, the more able is he to judge of all *Other Spirits*.

Wherefore they who are true *Believers*, and have received *Christs Spirit*, their *Judgement* is to be preferred in the *Tryall of Spirits*, before the *Judgement* of a whole *Council of Clergy men*.

And they only, who can try *Spirits* by the *Spirit of God*, and *Doctrines* by the *Word of God*, written in their hearts by the *Spirit*, are fit to commend *Ministers* to the *Work of God*: that is, the *Congregations of the faithfull*, and not *Universities*, and *Assemblies of Divines*.

And thus you may perceive that seeing many false *Prophets* are gone out into the *World*, it concerns the *faithfull*, as they tender their own *everlasting Salvation*, not to believe every *Spirit* that speaks of *Christ*, and his *Kingdom*, and
his

his Things, but to *Try the Spirits whether they be of God.*

Object. But now (it may be) some will be ready to say, We ought indeed to try the *Spirits*, seeing there are many *false Prophets* in the world; but we hope there are no *such Persons* among us, but only some *upstart Men*, with their new *Light*, who with their *Novelties* and *Fancies* trouble the *Nation*, and would fain turn all things *upside down*, and we know these well enough already, and do sufficiently despise them.

Objection.

Answer. It is very like you do; but yet let me say to you, Men, Brethren, and Fathers, understand Your selves, and know what you do in this matter. For at the beginning of the *Reformation* by the Ministry of *Luther*, *Zuinglius*, *Calvin*, and divers others, pretious servants of *Jesus Christ*, the *Papish Clergy* applyed all these Scriptures, *Try the Spirits whether they be of God*, for many *false Prophets* are gone out into the world; and beware of *false Prophets*, which come to you in *sheeps clothing*, but inwardly are *ravening wolves*; I say, these, and the like places of Scriptures, they applied to these *Godly Men*, and yet they Themselves were the *false Prophets* indeed, and the Other, whom they termed such, were *true Ones*. Wherefore it is possible for You to be mistaken as well as They, and no doubt but you will be mistaken, except the *Lord* be gracious to you, and give you his *own Spirit*, by which alone you can make a *Right Judgement* in this Matter.

Answer.

Wherefore, that he that reads may understand, you must know, that the *false Prophets* are not so easily discerned as you think; for they seem to be *true Prophets*, and *Godly*, *Holy*, *Learned*, *Orthodox* men, *Men of Eminency* and *Renown* in the *Church* and *State*: and so to *flesh* and *blood*, and the *Wisdom* and *Religion* of the world, it will be a difficult, yea, an *impossible* thing to find them out: for the *false Prophets* have several *glorious Vails* over them, to hide and obscure them from *common Knowledge*.

False Prophets not easily discerned:

Wherefore we declare unto you from the *Word* of the *Lord*, touching these *false Prophets*, who shall do so much mischief.

Because of their several Vails under which they lye hid.

First.

1. That they shall not proceed, or come forth from among the *Jews*, or *Turks*, or out of the barbarous Nations, but they shall arise out of such as are called *Christians*.

Secondly.

2. Seeing among *Christians* some are openly *profane* and *evil*; others seem to be *Religious* and *Godly*; the *false Prophets* shall be found among the *better sort*; and therefore saith *Christ*, they shall come in *Sheeps clothing*, as if they were of *Christs* own flock: and *Paul* saith, *they have a form of Godliness*; that is, they shall be painted over gloriously, with all *appearances* of truth, righteousness, honesty, goodness, and all the names of godliness.

Thirdly.

3. Seeing amongst those that seem to be the better Sort of *Christians*, some give themselves to the *Ministry* of the Word, and some do not; the *false Prophets* shall be found among those *Christians* who take upon themselves to be *Preachers*, as *Paul* testifies, *Acts* 20. where having called together the *Elders* and *Teachers* of the Church of *Ephesus*, he saith to them, *ex vobis ipsis, out of your Own Selves shall men arise, speaking perverse things, to draw away disciples after them.*

Fourthly.

4. And seeing among those who are *Ministers*, some are *light*, and *vain*, and *carnal*, and *formal* Persons, and others are men of great *Worth* and *Reputation*, and seem to be the pretious *Members* of *Christ*, and even *Pillars* in the Church, so that the Common People think, that all *Religion* would go down with such *Good men*, they having some *Gifts* and *enlightnings* of the *Spirit*, and seeming more than *ordinarily* godly, religious, wise, holy, sober, devout; now the *false Prophets* shall be found among These. And as they who opposed *Christ* at his first coming in the flesh, seemed more *wise*, and *holy*, and *eminent* in the Church than the *rest*, as the *Scribes* and *Pharisees*, who sat in *Moses* Chair, and had the *outward Letter* of the Word in all exactness, and the *outward Form* of *Religion* in all strictness; so they, who do, and shall most oppose *Christ* in his coming in his *Spirit*, and shall contradict his Word, and resist his *Servants* and *Witnesses* of his Truth, do, and shall appear more *Wise*, *Holy*, *Learned*,

Learned, and Godly, than the rest of the *Teachers* of the *Church*.

And thus you see, that the *false Prophets* of *Antichrist* shall arise among *Christians*, and among *such* Christians as seem to be *Godly*; and among such seeming *Godly* Christians as *Preach the Word*; and among such *Preachers* of the Word as seem to be of greater Worth and Eminency then the rest: and so in all these *Regards* it will be a *hard matter* to discern them.

2. Again, Such Persons, of such *appearance* of Worth and Holiness as these, do usually get to their side, the Greatest and Highest *Persons* in the Kingdoms and Nations, and do obtain, not only their *Countenance* and *Favor*, but also their *Power* and *Authority* for Themselves.

3. By both these means (to wit, their *seeming Holiness*, and their *Interest* with *Worldly Powers*) they exceedingly enlarge their *Credit* and *Reputation* with the World, and do get Multitudes of People and Nations to entertain them.

For *Antichrist* could not deceive the *World* with a company of *foolish, weak, ignorant, prophane, contemptible* Persons, but he alwaies hath the *Greatest, Wisest, Holiest*, and most *Eminent* in the *visible Church* for Him, and by These he seduces and subjects to Himself, even the *Whole World*.

Besides, they that are *against Him* and his *false Prophets*, are but a very *handfull* of *Saints*, who have the *Spirit* of *Christ*, and through his *Spirit* discern Them, and oppose Them, and for so doing are *despised* and *hated* of all the *World*.

Wherefore it is a harder matter to try these *false Prophets*, then we are well aware of. And yet as hard as it is, the *Apostle*, by the *Spirit*, hath given us a *manifest and certain Rule* of Tryall: And this is the third general thing I named.

2. Difficulty in trying false Prophets.

3. Difficulty.

4. Difficulty.

Third Point.

The Rule of Tryall.

A twofold understanding of this Scripture.

1.
Of a right knowledge of Christ.

1. That true God.

2. That true Man.

3. That both are united in Him in one Person.

4. The End wherefore this excellent Person came into the world : whence flows the Knowledge of his Offices.

The Third Point.

To wit, *The sufficient Rule, whereby the true Church may thoroughly try the Spirits and Prophets, how cunningly and subtilly soever they are disguised, and this he layes down, verse 3.*

Hereby know we the Spirit of God ; Every Spirit that confesseth that Jesus Christ is come in the flesh, is of God ; and every Spirit that confesseth not that Jesus Christ is come in the flesh, is not of God, &c.

Now this Scripture we may understand two ways.

1. Of a right Knowledge of Jesus Christ in his own Person.
2. Of a true Receiving of this Christ into us by faith.

1. Of the right Knowledge of Christ in his own Person.

1. For whereas he saith, *Every Spirit that confesseth that Jesus Christ is come in the flesh, &c.* this gives us to understand that he is true God, and was before he came into the flesh.
2. Whereas he saith, *every spirit that confesseth that Christ is come in the flesh ;* this gives us to understand that he is true Man, our very Brother, partaker of the same flesh and blood with us.
3. Whereas he saith, *every spirit that confesseth that Jesus Christ is come in the flesh, &c.* this also gives us to understand, that in Him, true God and true Man are united into One inseparable Person.
4. Whereas he saith, *every spirit that confesseth that Jesus Christ is come in the flesh, &c.* this gives us occasion to consider the End of his Coming ; seeing God did not become Man in vain, or for some slight Cause, but that he might Redeem unto God, all those whom the Father had Elected in Him, and save them perfectly, from the Law, Sin, Death, and Hell : And hence we may rise up to conceive of his Offices, to wit, of his Priestly,

Priestly, Propheticall, and Kingly Office, and of the Infinite Vertue and Efficacy of them.

Now he that makes this confession of *Iesus Christ*, from the revelation of the *Father, is of God*; and he that speaks otherwise, is not of God.

2. But Secondly, We may understand this *Scripture*, not only of the true Knowledge of *Iesus Christ*, but also and especially of the true Receiving of Him by faith: Every spirit (saith he) that confesseth that *Iesus Christ is come in the flesh, is of God*: that is, he is of God, that believes and acknowledges that the Son of the living God is come, not only into that *Humanity of Christ* that was born of the *Virgin*, but also, that he is come into *Us*, and dwells in *Us*; according to these *Scriptures*, *That Christ may dwell in your hearts by faith*: And *Christ in you the hope of Glory*: And know ye not, that *Christ is in you, except you be reprobates, &c.* Wherefore the true Prophets do not only acknowledge that *Iesus Christ* is come into his own flesh, but also into theirs, which by this means is made *His*; and that *Christ* is in them of a truth, and dwells in them.

For *Antichrist* himself, and his *Ministers*, do all acknowledge, that *Iesus Christ* is come into that flesh which he did assume of the *Virgin*, but they will not confess that *this is true, in Him, and in Us*: They will acknowledge the myserie of *God manifested in the flesh*, as to *Christ the Head*, but they will deny it, as to the *Church his Body*: and so, whilst they separate the *Head* from the *Body*, and the *Body* from the *Head* in this Mylterie, they do solve *Iesum*, they dissolve *Iesus*.

I say some hold, that the *Eternal Word* or *Divine Nature* came indeed into that flesh which was born of the blessed *Virgin*, but they will by no means allow it to come into *Ours*, through our Union with him by Faith: only they say, some created *Habits* or *Gifts of Grace* come into us, or in our flesh, but not *Christ himself*, or the *Divine Nature*, or *Son of the living God*. And so these men set up these *Created Gifts* and *Graces* in the Members, instead of *Christ Himself* the Head.

2.
Of a right
receiving of
Christ.

And

And yet these *Teachers* make a Glorious Shew in the flesh; and this is *Antichrist*, to wit, when men think that these *Created Habits of Grace* (which they fancy) will *renew, comfort, sanctifie, and save* them; and so do make to themselves of Them, a Glorious, but yet a false *Christ*.

Wherefore let us know, that he that denies *Jesus Christ* in the *Members*, is, though not so great, yet as true *Antichrist*, as he that denies *Jesus Christ* in the *Head*: and he that denies *Christ* dwelling in our hearts by Faith, to be, and to be alone *Wisdom, Righteousness, Sanctification and Redemption to Us*, as he that denies Him to be the *Power, Wisdom, and Righteousness of God in Himself*.

The sum of this matter is this, that the *true Spirits* or *Prophets* do acknowledge, not only that *Christ* the Son of the Living *God* is come into that *Son of Man* which was born of the *blessed Virgin*, but also that *Christ* is come into Them, and dwells in Them, as in his own true and proper *Members*.

And so, He that hath *Jesus Christ* dwelling in his heart, is a *true Prophet*; and he that hath not *Christ* dwelling in his heart, is a *false Prophet*, though his Knowledge and Religion be never so *high, and glorious, and holy* also in the opinion of the *World*. And this is the *chief Sign and Mark*, whereby we may know the *true Prophets* and *true Christians*, from the *false Prophets* and *false Christians*.

Objection.

Object. Now if any shall say, But how shall we know whether a man hath *Christ* dwelling in his *Heart* or no? and so consequently, whether he be a *true* or *false Prophet*?

Answer.

Answer. I Answer, You shall certainly know it, by the truth of the *Word of Christ* in him, and by the truth of the *Life of Christ*, in reference to his *Office* in the *Word*.

Signs where-
by the true
Prophets are
discerned
from the false.

1. First then, the *true Prophets* are to be discerned from the *false*,

By the truth of the Word of God in them.

For the *true Prophets* speak the *true Word of God*, even the

the Word of *Wisdom*; the Word of *Righteousness*, the Word of *Life*, the Word of *Power*, the Word that is able to *save*, which is the true *Gospel Word*. For this is the *Covenant* that *God* hath made with *Christ* and his *seed*, saying, *Isai. 59. 21. My Spirit which is upon thee, and my Word which is in thy mouth, shall never depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seeds seed, from henceforth and for ever.*

And this was perfectly fulfilled in *Christ*; for that Word, which in the *beginning* was with *God*, and was *God*, was made *flesh* in him, and dwelt in him; and out of that Word *Iesus Christ* spake all that ever he spake; his whole *Doctrine* did flow from that *Eternal Word* which dwelt in him.

And *Christ* communicated to the *Disciples* the same Word which he had received, as he saith, *John 17. 8. I have given to them the Words that thou gavest me*, (that is, the word of *Righteousness* and *Life*) and they have received them, and have known surely, that I came out from thee, and they have believed that thou didst send me; and so that word, which they *Themselves* received by faith, they also held forth to *Others*, as *John* saith, *1 John 1. 1. That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of Life, declare we unto you.*

And to this also *John the Baptist* gives Testimony, *John 3. 34. Where he saith, He whom God hath sent speaketh the Words of God; not the words of Men, or Angels, but of God; and this is true, both in Christ and in his Seed.*

But now the *false Prophets* speak not the Word of *God*, for they have it not in their *hearts*; but what Word they have in their *hearts*, that they speak; and so they speak the words of their own *Reason*, *Wisdom*, and *Righteousness*, or of other *Mens*; but beyond *Humane Things* they do not go, whether they pretend to *high Notions* on the one hand, or to sound *Orthodox Doctrine* on the other hand.

Now of this, true *Christians* are to take speciall notice; because, as the true Word of *God* is the greatest *Commodity* to the Church that can be, and brings the presence of *Christ*,

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and

The true Prophets speak the true Word of God.

Thus did Christ:

And his Disciples.

The false Prophets speak not the Word of God, but their own, or other Mens Word.

and all the *things* of *Christ* along with it, so the *Word* of *Man* is the greatest *Mischief* to the Church that can be; for it brings *Antichrist*, and his *Kingdom*, and all his *Things* along with it. And thus doth vain *Philosophy*, and *School Divinity* (which is an unlawfull mixing of *Philosophy* with the outward letter of the *Word*) pervert all things in the Church of carnall and false *Christians*.

2.
They speak it
by the true
Spirit of God

2. As the true *Prophets* speak the true *Word* of *God*, so also they speak it by the true *Spirit* of *God*, and not by their own *Spirit*: and thus did *Christ*, who saith of himself, *The Spirit of the Lord is upon me, for he hath annointed me to preach the Gospel*; and so he spake the *Word* of *God* by the *Spirit* of *God*.

And *Christ* commanded his *Disciples* to stay at *Jerusalem* till they had received the *Spirit*, and then to go forth and preach; because he knew they could not preach *Gods word* aright, without *Gods Spirit*; and also *Christ* saith of all the faithful, that it is not they that speak, but the *Spirit* of their *Father* that speaks in them; yea, and the whole *Gospel* is called, the *Ministration of the Spirit*.

And so in the
right sence of
it.

Now the true *Prophets*, speaking the *Word* of *God* by and in his *Spirit*, do also speak it in the *Right Sence*, and after the true mind of *Christ*, as *Paul* saith of himself, and of other believers who had received the *Spirit*, *We have the mind of Christ*.

The false
speak with-
out the Spi-
rit,

But the false *Prophets*, though they speak the word of the letter exactly, and that accordingly to the very *Originall*, and curiosity of *Criticisms*, yet speaking it without the *Spirit*, they are false *Prophets* before *God* and his true Church; seeing all *Right Prophecie* hath proceeded from the *Spirit* in all *Ages* of the *World*, but especially it must so proceed in the dayes of the *New Testament*, wherein *God* hath promised the largest effusion of his *Spirit*.

And so do
mistake the
mind of
Christ.

And they speaking the *Word* of the *Letter* without the *Spirit*, do wholly mistake the *Mind* of *Christ* in all, and under the outward *Letter* of the *Word* of *God*, do only bring in the *Mind* of *Man*. And this is one of the greatest *Delusions*, and most mischievous *snarcs* that can be laid in

the

the Church, to bring in the Word of Christ without the Mind of Christ, yea, to bring in the Word of Christ against the Mind of Christ, and according to the Mind of Antichrist: this is the effectuall Operation of Error, whereby all Hypocrites and false Christians are deceived, and that without all hope of recovery.

And thus you see, that the true Prophets bring the true Word, and bring it also by the true Spirit, and this manifests them to be of God: but the false, either bring not the true Word, or if they bring the Word in the Letter, yet they bring it without the Spirit, and thus it is manifest, they are not of God.

Object. But some will object here: If a man preach the Word in the Letter, even good, sound, and orthodox Doctrine, no doubt but such a man is to be heard, and he may do much good in the Church, though he want Christs Spirit: This I have heard from very many, who have thought they have said something.

Answer. But to this I answer: That they who want Christs Spirit, which is the Spirit of Prophecie, though they preach the exact Letter of the Word, yet are false Prophets, and not to be heard by the Sheep.

1. Because under the New Testament we are not to regard the Letter without the Spirit, but the Spirit as well as the Letter, yea, the Spirit more then the Letter: and therefore Paul saith, that Christ shall destroy Antichrist with the Spirit of his Mouth, and the Brightness of his Coming: he scarce takes any notice of the Letter, but calls the true preaching of the Gospel, the Spirit of Christs Mouth, or the Ministration of the Spirit. And therefore the spiritual People cannot joyn to that Ministry, where the Spirit of Christ is wanting, though there be the Outward Letter of the Word in it.

2. They that preach only the Outward Letter of the Word without the true Spirit, they make all things Outward in the Church, and so carry the people, with whom they prevail, only to Outward Things, to an Outward Word, to Outward Worship, Outward Ordinances, Outward Church, Outward Government, &c. whereas in the true Kingdom of Christ all

Objection.

Whether a man destitute of the Spirit, may not be a profitable Preacher.

Answer.

1.

2.

things are *Inward* and *Spiritual*; and all the *true Religion* of *Christ* is written in the *Soul* and *Spirit* of man, by the *Spirit* of *God*; and the *Believer* is the only *Book*, in which *God* Himself writes his *New Testament*.

3.

3. They who preach the *Outward Letter* of the *Word*, though never so *truly* without the *Spirit*, do (as hath been said) wholly mistake the *Mind* of *Christ* in the *Word* for want of the *Spirit*, which is the only *true* and *infallible Interpreter* of his *Mind*; and so under the *Outward Letter* of the *Word*, preach their *own Mind*, and not *Christ's Mind*; and do make all the *Scriptures* serve their *own Turns*, even their *own Worldly Ends* and *Advantages*, and nothing else.

4.

4. They that preach the *Outward Letter* of the *Word* without the *Spirit*, can with *such* a *Word* both live *Themselves*, in all the *inward Evils* of corrupted *Nature*, and allow *Others* to do so too. And thus the *Gospel*, which in the *Spirit* of it, is the *Judgement* of *sin*, is made in the *Letter* of it, the *Covering* for *sin*, and the *Encourager* of it: seeing *such Men*, who have the *Letter* of the *Word* in their *mouth*, do live in the *inward Corruptions* of their *Hearts*, more *securely* and *quietly* than other *Men*.

5.

5. Last of all, let us know, that whoever doth agree with *Christ*, never so exactly in the *Letter*, and yet differs from him in *Spirit*, is *very Antichrist*. And therefore when the *Devils* in him that was possessed, said to *Christ*, *We know thee who thou art, the holy One of God*, and so agreed very exactly with the *Gospel* in the *Letter*, yet *Christ* forbade them to *speak*, because they spake not by a *right Spirit*. And *Christ* hath said, *Whoever is not with me* (that is, in the *Spirit*) *is against me*, though he have the same *outward Letter* of the *Word* with him.

And so, as *Christ* builds up his *Church* by his *Spirit* through his *Word*; so *Antichrist* builds up his *Church* by the *Word* without the *Spirit*: and *Christ's Church* and *Antichrists*, do often differ very little or nothing in *Word* or *Letter*, yet do always infinitely differ in *Spirit*.

Wherefore to conclude, Let us know, that that Church that

that hath the *Word*, if it wants the *Spirit*, is *Antichrists Church*; and that *that Ministry* that useth the *Word*, and wants the *Spirit*, is *Antichrists Ministry*; and that all works, duties, prayings, preaching, fasting, thanksgiving, &c. without *Christs Spirit*, are nothing but the very *kingdom of Antichrist*, and the *Abomination of Desolation*.

And so I proceed to the *second* generall Rule of *Tryall*, which I propounded, whereby we may discern the *true Prophets of Christ*, from the *false Prophets of Antichrist*, and that is:

By the Truth of the Life of Christ, in reference to his Office in the Word.

And here I shall give you *many Tryals*, how you may certainly know and discern the *false Prophets of Antichrist* from the *true, humble, and faithfull Ministers of Jesus Christ*.

And the *Lord Jesus Christ*, before whom we are all present this day, and before whose *Tribunal* we shall all be Judged, He knows, that I shall not *purposely* speak any thing at this time, either to *please Myself*, or to *displease You*; But I shall desire to speak all out of very *faithfulness* to Him, who hath *remembered Me when I was in low condition*, for his *Mercy endureth for ever*.

The *first sign* then, whereby the *true Prophets* may be discerned from the *false*, is this:

First, the *true Prophets* are all *sent of God*. So was *Moses*, whom God *sent* to the children of *Israel*, and bid him tell them, that *I A M, even the God of Abraham, Isaac and Jacob, hath sent him to them*; and he gave him a proportionable measure of his *Presence*, to cause them to believe it. And *Christ* a greater Prophet then *Moses*, even the *Head* of all the children of God, said by *Isaiah*, chap. 48. 16.

The second general Rule of the Tryall of Spirits.

The true Prophets are known by the truth of the Life of Christ.

i. Sign.

The true Prophets are sent of Christ.

Come ye near unto me, heare ye this; I have not spoken in secret from the beginning, and now the Lord and his Spirit hath sent me. And everywhere in the Gospell, He still declares, how he came not of Himself, but his Father sent him.

And as the Father sent Christ, so Christ sends all his Seed, the true Ministers of the Gospell, as is manifest, *John 20. 21.* where Christ said to his Disciples, *As my Father sent Me, so send I You;* which he spake not only touching *Them*, but touching *All* that should believe in his Name through their Word; And *Paul* also saith, *Rom. 10. 15. How shall they teach except they be sent?* So that true Preaching comes from true Sending, and this comes from the Grace of God.

Now I desire you farther to take notice, that God hath reckoned the Choise of his Ministers, one of the weightiest things that belong unto his Kingdom; wherefore he would never commit the trust of this to any Sort of Men whatsoever. Yea, Christ himself did not choose his Disciples at his own Humane Will, but only at the Will of God, and therefore was much in Prayer before he chose them.

And the Apostles themselves durst not of Themselves, when they were all met together, choose any one into the room of Judas, but they betook themselves to Prayer, and desired the Lord to shew whom He had chosen. And *Acts 13.* The Spirit said, *Separate me Barnabas and Saul for the work whereunto I have called them.* And *Paul* tells the Galatians, that he was an Apostle, not of Men, nor by Men, but by Jesus Christ and God the Father.

By all which Scriptures we may perceive what care the Lord hath alwaies had, to send his own Ministers Himself into his own Church, and would have his true Church receive no Ministers but such as He sends them.

And the great and chief sending into the Church is from God Himself, as we see in *Moses*, and all the Prophets, and in Christ Himself the Head of them, and in all the Apostles, and in all Believers.

Now the proof of a mans sending from God is this, to be annointed with the Spirit: as *John 20. 22.* When Christ said to his Disciples, *as my Father sent me, so send I you;* He breathed

God hath not committed the choise of his Ministers to any sort of men.

He sends them himself.

The proof of his sending them.

breathed upon them, and said, *Receive the holy Spirit*: For his *Father* sent him *only* by pouring out his *Spirit* on him; and he sends them so *only*; and he that saith, *The Unction of the Spirit alone is not sufficient for the Ministry of the New Testament*, he denies *Christ* and his *Apostles* to have been sufficient Ministers, and he perverts the *Scripture*, and seduces the People.

Now the *true Teachers* through the pouring forth of the *Spirit* on them, they do truly know *Christ Himself*, and the great *Mysterie* of the Gospel, and all the things that are freely given us of *God*; and they are also filled with love to their *Brethren*, and are enabled to confess the *Truth*, and to do thereafter, and to condemn the *World*, and patiently to suffer rebukes, &c. all which is a sufficient Proof of any ones Sending from *God*.

And thus the *true Prophets* are all sent of *God*, which is their great comfort and support in all trouble and difficulties, because he that sends them, is still with them. Lo (saith *Christ*) *I am with you alwaies, to the end of the World*.

But now on the contrary, the *false Prophets* and *Ministers* of *Antichrist* are not sent of *God*, but are sent and appointed by *Men*, and that through their own desire, and seeking. And of such the *Lord* complains, *Jer. 23. 21. I have not sent these Prophets, yet they ran; I have not spoken to them, yet they prophesied: but because I sent them not, neither commanded them, they shall not profit this people at all, saith the Lord, v. 32.*

And *Christ* saith, *Many false Christs, and false Prophets shall arise: i. e. are not sent of God, but shall arise of Themselves*. And *Paul* saith to the *Elders* of the Church of *Ephesus*, *Acts 20. Out of your selves shall men arise, speaking perverse things, to draw Disciples after them. They arise of Themselves, they are not sent of God.*

Now such *Teachers* as these do usually spring up in the Church, through *Academical Degrees*, and *Ecclesiastical Ordination*; which two things have poured forth into the Church whole swarms of *false Prophets*, and *Antichristian Ministers*,

The false Prophets run without sending.

Ministers, never sent of God, nor annointed of his Spirit, to the irreparable damage, prejudice, and ruine of the People and Nations who have received them, with their false and poysonfull Doctrine.

Wherefore all those *Teachers* who are not sent of the Lord and his Spirit, but arise of Themselves, and come into the Church in the strength and might of their Degrees and Orders, they are all false Prophets.

The Second Sign.

2.
True Prophets take all their warrant from God in what they teach. The Learned, i.e. they who are taught of God, and have heard & learned of the Father; who are the learnedest Men in the world, whatever the foolish and ignorant world saith to the contrary.

The true Prophets, who are sent of God, take all their Warrant and Authority from God, for what they teach, and do not at all regard Men, or build on Them. And this hath all along made the true Teachers so bold, and so confident, in the Name of God, against the World and worldly Church: So Isaiah 50. 4, &c. saith, *The Lord God hath given me the tongue of the learned, that I should know how to speak a word in due season to him that is weary; he wakeneth morning by morning; he wakeneth my ear to hear as the learned.*

The Lord hath opened mine ear, and I was not rebellious, neither turned away back.

For the Lord God will help me, therefore shall I not be confounded; therefore have I set my face as a flint, and I know I shall not be ashamed.

He is near that justifies me; Who will contend with me? let us stand together, Who is mine adversary? let him come near me.

Behold the Lord will help me; Who is he that shall condemn me? Lo they all shall wax old as a garment, the moth shall eat them up. See here the admirable confidence of a Teacher sent from God.

And so also our Lord Jesus Christ in the dayes of his flesh, how bold was He in his Ministry, coming in the Name of the Lord, and having his Authority and Doctrine from Him! how boldly did he reprove the Scribes and Pharisees, the chief Teachers of the Jewish Church! And what a clear and glorious

glorious *Confession* of the Truth of God, did he hold forth against all their *Opposition* and *Contradiction*.

And the *Apostles*, when the Rulers, Elders, and Scribes, and *Annas* the High Priest, and *Caiaphas*, and *John*, and *Alexander*, and all the kindred of the High Priest were gathered together, and threatened them, and straitly charged them, to preach no more in that Name, they answered, *Whether it be right in the sight of God, to hearken unto you more than unto God, judge ye: For we cannot but speak the things which we have seen and heard*, Acts 4. vers. 19.

And so *Wickliffe*, *John Hus*, and *Luther*, who were sent of God, did take all their *Authority* from God alone, and so were bold and confident, each of them in their time, against the whole World.

But now the false *Prophets*, who come of *Themselves*, and by the sending of *Men*, they do all by the *Authority* and *Warrant* of *Man*; and accordingly do joyn themselves together, by *secular Power*, to bring about their *Doctrines* and *Designs* in the Church; and from the *Civill Authority* they procure Leave and Power to publish their *Doctrine*, and set up their *Discipline* in the Church, and to suppress what ever is contrary thereto; and without this *worldly License* and *Authority*, they neither can nor dare do any thing: and are never bold, but when the *Authority* of *Man* is for them. But the true *Prophets* (as hath been said) do only take their *Authority* from *Christ* for what they teach, and are bold in his Name only, to hold it forth: and so after they have published the Word in faith, in the same faith they leave the maintenance and defending of it to Him alone, whose Word it is; and they neither publish it for Mans commanding, nor smother it for Mans forbidding.

Wherefore those *Teachers*, who have not their *Warrant* from *Christ* for their *Doctrine*, and are not bold in his Name alone, but do derive all their *Authority* and Encouragement from *Men*, to speak and act in the things of God, they are all false *Prophets*, and *Ministers* of *Antichrist*.

False Teachers take all their Authority from Man.

3.

True Prophets, they only preach Jesus Christ.

The Third Sign.

The true and faithful Teachers, as they are sent of God, and take their Authority from God, so in all their Doctrine they only hold forth Jesus Christ. And this they have learned from God Himself.

For the Father speaking immediatly from Heaven, preaching nothing but Christ, saying, *This is my beloved Son, in whom I am well pleased, hear him*: And this he spake thrice from the excellent Glory; manifesting, that He Himself had no Higher Thing, nor no Other Thing to declare to the World, than his Son Jesus Christ, in whom alone are hid all the Treasures of all true and spiritual Wisdom and Knowledge.

The Son also in all his Ministry, only declared who Himself was, whom the Father had given to the Elect Church; saying, *Psal. 2. I will publish the Decree, whereof the Lord hath said unto me, Thou art my Son, this day have I begotten thee*: And in all his Ministry only declared Who he was, and to what End his Father had given him: saying, *I am the bread of life, which cometh down from Heaven; he that cometh to me shall never hunger; and he that believeth in me shall never thirst. And I am the Way, the Truth, and the Life; no man cometh to the Father but by me*: And all his Doctrine and Works were to this end, that we might believe that Jesus is the Son of God, and that believing in him we might have Eternal Life.

The Apostles also of the Lord, after they had received the Spirit, did go up and down the World, only preaching Jesus, and Repentance, and Remission of sins in his Name.

Non dixit Christus suo primo Catui, Ite & predicate mundo Nugas; sed verum illis dedit Fundamentum; & illud tantum sonuit in ore Ipsorum. Dantes.

And

And *Paul* a laborious Preacher, through the Grace of God, did renounce and reject all his *Worldly Learning*, and all his *Humane Accomplishments* and *Excellencies* in the *Ministry* of the Gospel, and preached nothing but the right *Knowledge of Christ*, and right *Faith* in Him, as He himself testifies, *Phil. 3. 7.* &c. saying, *What things were gain to me, those I counted loss for Christ; yea doubtless, and I count all things but loss for the Excellency of the Knowledge of Jesus Christ my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in Him, not having mine own Righteousness which is of the Law, but that which is through the faith of Christ, the Righteousness which is of God by faith; That I may know Him, and the power of His Resurrection, and the fellowship of His Sufferings, and be made conformable to Him in his Death, if by any means I might attain to the Resurrection from the Dead.*

And he also tells the *Corinthians*, that he desired to know nothing amongst them, but *Jesus Christ* and him crucified.

And thus the true Teachers preach nothing but *Christ*; and Him they preach, not according to their own *Humane Conceptions* and *Apprehensions*, but according to the *Revelation* they have received from the *Father* by the *Spirit*.

But on the contrary, the false Teachers preach nothing less than *Christ*, and faith in him: but they chiefly teach the *Law*, and *Moral Doctrine*, and *Works*, or else *Philosophy*, and *Philosophical Subtilties* and *Speculations*, which yet the *Apostle* hath expressly forbidden, *Col. 2. 8.* saying to the faithful, *Beware lest any man spoil you through Philosophy and Vain Deceit, after the Tradition of Men, after the Elements of the World, and not after Christ; for in Him dwells the fulness of the Godhead bodily; and ye are compleat in Him who is the Head of all Principality and Power: And so we need not turn from Christ, to Philosophy that vain Deceit.*

Wherefore they who preach not the *Mysterie of Christ*, through the *Revelation* of the *Father*, and the *Spirit*, but

The false preach nothing less than Christ.

Moral Vertues and Vain Philosophy, instead of Christ, are all of them false Prophets, and Ministers of Antichrist.

4.

The true Prophets Preach Christ for love, and not for gain.

The Fourth Sign.

The true Ministers and Prophets of Christ, as they only hold forth Christ, so they hold him forth only for the Love of God, and their Brother, and not for any worldly Profit or Gain.

Thus Christ taught his Disciples, out of the Love of God; as he saith, *I delight to do thy will, O my God, yea thy Law is within my Heart*, that is, his Love to God. And also out of Love to his Brother; for having Loved his own, he Loved them to the end, and out of this Love taught Them; as he saith, *I have called you Friends; for whatsoever I have heard from my Father, I have declared unto You.*

And as he taught out of love Himself, so he hath commanded all His Seed to teach one another, out of the same Love, and hath given them his Spirit, which is Love, that thereby they might love both Him and their Brethren; and therefore Christ (knowing how difficult a Work it was, to feed his Sheep with the right and sound Doctrine of the Gospel, and that none could or would perform this, except they loved Christ from their very Heart root) said thrice to Peter, *Peter, dost thou Love me? dost thou Love me? dost thou Love me? then feed my sheep, my lambs, my sheep;* and Paul saith, *The Love of Christ constrained him*, to teach the Gospel: and the fruit of the Spirit, in all Believers being Love, in this Brotherly Love, they serve one another in the Gospel.

And as Christ himself did not sell his Spiritual Travel to his Church, for worldly Profit or Gain; no more do his true Seed and Servants; for saith Paul; Acts 20. 33. *I have coveted no mans Silver or Gold, or Apparel; ye your selves know, that These Hands have ministred to my Necessity, and to Them who were with me: And 2 Cor. 12. 14. Behold the third time I am ready to come to you, I will not be burdensome to you, for I seek*

seek not Yours but You. And v. 17. Did I make a Gain of you, by any of them whom I sent unto you? or did Titus make a Gain of you? walked we not Both in the same Spirit?

And thus the true Teachers do not seek any Temporal Gain or Commodity, from the hands of men by their preaching, but do truly and chearfully teach out of the Love of Christ, and their Brother.

But on the contrary, the false Teachers, though they do not teach the Gospel (being destitute of the Spirit) but vain Philosophy and Humane Doctrines instead of it, yet will they live by the Gospel, and not by the Labour of their Hands in a lawfull Calling; they will have the temporal Goods of the Church, and yet not minister the Spiritual Treasure of it; and what they do minister, they do it for Reward, as it is written, *Micah 3. 11. The Priests teach for Hire, and the Prophets divine for Mony; and he that putteth not into their mouths, they even prepare war against him.*

And to shew they Preach for the love of gain, they are brought up to the Ministry as to a Trade to live by; and they run in this way, from one Place to another, from a Lesser to a Greater Living, and where they may Gain most of this World, there will they be sure to be: Yea, so much are they addicted to their Worldly Advantage, that they had rather Christ's Kingdom should never be set up in the World, nor Antichrist's never be thrown down, then suffer any Loss or Diminution in their Profit, Power, Dignity, Authority, or in any Worldly thing, whereof they have got the Possession and Injoyment.

Wherefore they that teach Christ, not for the love of Christ, and their Brother, but for Temporal Gain, and Worldly Advantage only, are all of Them false Teachers and Ministers of Antichrist.

The false
Preach for
gain, and not
for love of
Christ.

5.

The Fifth Sign.

The true Prophets Teach for the Glory of Christ, and not for vain glory.

The true Teachers teach Christ to others, as they have been taught him of God, only for the *Glory of God*, and not out of *Vain-glory*. Wherefore Christ said of himself, *John 8. 50. I seek not mine own Glory*: And *John 7. 18. He that speaketh of himself seeketh his own Glory*; but he that seeketh the *Glory of him that sent him, the same is true, and no unrighteousness is in him*: So that whoever speaketh from God, seeketh *Gods Glory*: And so also Paul saith, *1 Thess. 2. 6. Nor of Men sought we Glory*; neither of You, nor yet of Others.

So that the true Teachers do not preach the Word to win to themselves *Glory* in the World, and *Praise* and *Applause* from Men; but do rather seek the *Glory of God* by their Doctrine, though *Hypocrites* and *Carnal people*, for this cause do deride and scorn them.

The false seek their own glory, neglecting Christs.

But on the contrary, the false Teachers seek above all things their *own Glory* by their *Ministry*, and to this end;

1. They get to themselves *Titles* and *Degrees* in the University, for their pretended *Knowledge in Divinity* above other *Christians*; and by these *Degrees*, they get the uppermost seats in the *Synagogues*, and greetings in the *Markets*, and are called of men, *Doctor, Doctor*, which Christ hath expressly forbidden in his *Gospel*.

2. Having got such *Titles*, they go forth in their *own Name* as men of approved Religion, Learning, Reputation and Worth, and for Such they make account the World should receive them.

3. They especially desire to Preach to *Rich men*, and *Great men*, and men in *Place* and *Authority*, that from Them they may have Protection, Favour, Preferment, and a Quiet Life, and care not much to Preach to the *poor*, plain, mean People, by whom they can expect no *Worldly Advantage*.

4. To this end also, they speak in the Words which *Mans Wisdom*

Wisdom teacheth, and so mingle *Philosophy* with *Divinity*, and think to *credit* the Gospel with *Terms of Art*; and do *sprinkle* their *Sermons* with *Hebrew, Greek, Latin*, as with a *Perfume* acceptable to the Nostrils of the World.

In a word, they Preach all things in a *Pleasing Spirit* to the World, that they by all may get *Glory* to *Themselves*, and may be accounted, with *Simon Magnus*, some *Great Ones*: And in all this, they shew they speak of *Themselves*, and not of *God*; seeing they seek not *Gods Glory*, but their *Own*; for, *He that speaketh of Himself, seeketh his own Glory*.

Wherefore they who by their Ministry do not seek the *Glory of God* alone, and of his *Son Jesus Christ*, but seek their *own Glory*, and the *Praise of men*, as the *Clergy* generally do, and not least of all in *this Place*, They are all of them *false Prophets*, and *Ministers of Antichrist*.

The Sixth Sign.

The true *Preachers* and *Ministers of Christ*, when they are opposed, resisted, slandered and persecuted for the *Words* sake, they *endure* it with all *meekness, humility* and *patience*. Thus *Christ* endured all the reproaches, contradictions, revilings, and persecutions from the *Jews*; and *when he was reviled, reviled not again*; *when he suffered he threatened not, but committed himself to him that judgeth righteously*, 1 Pet. 2. 23. And *Paul* saith of himself to the *Corinthians*, 1 Cor. 12. 12. *You had the signs of my Apostleship in all Patience*.

But on the contrary the *false Teachers*, when any Truth is preached that they *know* not, or that is against their *Gain* or *Glory*, they *snarl* and *bark* at it, and *bite* Them that bring it. And therefore saith *Paul*, *Beware of Dogs*, Phil. 3. 2. not *Dogs by Nature*, but by *Practice* and *Condition*. Now a *curst Dog* lying on a *rich Garment*, or *soft Carpet* at his ease, as long as he may *lye still* he is very *quiet*, but if you would *remove* him from his place, he soon *snarls* and *flies* at you, and shews of what *mettle* he is made. So the *false Teachers*,

6.

The true Prophets endure reproaches & persecutions with meekness.

The false are angry against the reproofs of the Word.

as distincte Kelpurn was of late Parish

Teachers, who have gotten a carnall Knowledge of the Word, and have thereby gotten Preferment, and great Advantages in the World, they lye quiet on these soft things, as long as they may lye still; but if any seek by the Word of God to rouse them up from these things, they rise up like angry Dogs, and bark at them, and rend them, as much as they can or dare.

Wherefore those Teachers who cannot patiently suffer wrongs for the Words sake; but on the contrary, when they are reproved by the Word, and their Sheeps Cloathing pull'd off, even their false vizard of Religion, do presently grow impatient and furious; and they that bark and foam against the late revealed Truth, which toucheth them very near, they all are false Teachers, and Ministers of Antichrist.

7.

The Seventh Sign.

The true Prophets force no body to hear them against their wills.

The true Prophets, and Ministers of Christ, do not force any body to hear them, and obey their Doctrine against their Wills, neither do they vex and trouble them with Secular Power, who will not obey them, and be subject to them; but they leave all such People as they found them, lest they should seem by their Doctrine, to seek any Worldly thing.

Thus Christ when he taught the Gospel, itill cryed out, He that hath ears to hear, let him hear; and he that had not ears to hear, he did not punish him: and again saith Christ, If any man Will be my Disciple, let him deny Himself, and take up his cross and follow Me; and still left men to their own Freedom, whether they would be his Disciples or no.

And as Christ did thus Himself, so he left the same thing in command with all his true Disciples; and when he sent them forth to Preach, Matth. 10. he charged them saying, Whoever will not receive You, nor hear Your Words, when you depart out of that house or City, shake off the dust of your feet, as a Testimony against them; he doth not bid them if they be refused, to betake themselves to the Secular Power, to get Authority from thence to stay and abide there, whether they

they will or no, or otherwise to punish them, but bids them only to shake off the dust of their feet, that they might know. they came not to them for the Love of Earthly things. And when the Apostles out of a false zeal would have had Christ to have commanded fire to have come down from Heaven to have destroyed them that would not receive Him; he plainly reproveth them, saying, *Ye know not of what Spirit ye are; for the Son of Man is not come to destroy mens Lives, but to save them.*

It is recorded in the life of Simon and Jude the Apostles, as both Gulielmus de sancto Amore, and John Hus relate, That when the Chief Ruler was very angry with those who defamed the Doctrine of those Apostles, and in great zeal commanded a great Fire to be made, that such Opposers might be cast into it, The Apostles fell down before the Emperour, saying, We beseech you (Sir) let not Us be the Authors or Caufers of this Destruction, who are come to publish the Doctrine of eternal Salvation; neither let Us who are sent to Revive those who are Dead through sin, become the Killers of those who are Alive.

Wherefore those Teachers who for Worldly Advantage sake, will force Themselves upon those men against their Wills, who will not Willingly receive them; and will provoke the Worldly Powers and Magistrates to punish those who will not hear and receive Them and their Doctrine, they all are false Prophets and Ministers of Antichrist.

The false force men by the power of the Magistrate.

The Eighth Sign.

8.

The true Teachers are content that Others should teach as well as They, and would not make a Monopoly of the Ministry to themselves alone, for Worldly Advantage sake.

Thus our Lord Jesus Christ did not content Himself to preach the Gospel alone, but he sent forth Others, as his Father sent forth him, yea, he pours forth his Spirit on all flesh, that sons, and daughters, and servants, and handmaids may prophesie, and so Knowledge may cover the Earth, as Waters the Seas: and to make the world willing to receive such

The true Prophets are content that others should teach as well as they.

Teachers, he saith, *He that receiveth You, receiveth Me; and he that receiveth Me, receiveth Him that sent Me.*

And when *Eldad* and *Medad* upon whom the Spirit of the Lord did rest, did prophesie in the Camp of *Israel*, without asking any *License* from *Moses*, and one told *Moses* of it in great displeasure, and *Joshua* thereupon wished *Moses* to forbid them to Prophesie, then *Moses* the meek servant of the Lord replied, *Enviest thou for my sake? would God (saith he) that all the Lords people were Prophets, and that the Lord would put his Spirit upon them All,* Numb. 11. 29. And so the Godly mind of any faithful Teacher, desireth to be helped in the work of the Word, that the precious Truth of the Gospel, which he himself alone cannot sufficiently expresse, all mens tongues might declare. And so they do not envy in Others those Spiritual Gifts which God hath given them, but do wish, that Every man had a Mouth and Wisdom given him, to declare the *Mysterie* of the Gospel, and the infinite Love, Mercy, Wisdom, Truth, Power, Redemption, and Salvation of God by *Iesus Christ*, which cannot by all mens Tongues be sufficiently published in the World.

Farther, as no worldly Prince or Magistrate hath such unlimited Power over the Goods of the people, as to forbid them to give corporal Alms to them that stand in need, as occasion is ministred; no more hath any Power, whether Ecclesiastical or Civil, such Dominion over the Word and Truth of God, written by the Spirit in the hearts of Believers, but that they may at all times, and upon all occasions, minister spiritual Alms to them who stand in need, by the teaching of the Gospel.

Wherefore those Teachers, who are envious that any should preach the Word but Themselves, and their own Tribe, as they call it, (because they get great Worldly Advantage thereby, whereas otherwise they would be contented that any should preach) and so would have the civil Magistrate only to License Them to be Preachers, because of their Degrees and Orders, and to forbid all Others, they all are false Teachers, and Ministers of Antichrist.

The false would have none to teach but themselves, and their own Tribe; lest their gain should be prejudiced.

The Ninth Sign.

The true Teachers do not only teach the Word, but are also ready to seal to the Truth of it, with their *Estates, Liberties, and Lives.*

Thus did *Iesus Christ*, as was foretold by *Isaiah*, Chap. 50. 5. where *Christ* saith by his Spirit, *The Lord hath opened mine ear, and I was not rebellious, neither turned away back; I gave my back to the smiters, and my cheeks to them who plucked off the hair; I hid not my face from shame and spitting.* And in the dayes of his flesh, how willingly did he seal to the Truth of his *New Testament Doctrine* with his *Suffering*, and suffered himself to be apprehended by the hands of men, and to be crucified, when he could have commanded *Legions of Angels* for his succor, if he had pleased, and would not have made use of his own infinite and almighty Power.

And this submission and willingness to suffer for the Truth, *Christ* hath commanded all his *Disciples*, saying, *He that will save his life, shall lose it; and he that will lose his life for my sake shall save it: And if any man will be my Disciple, let him deny himself, take up the cross, and follow me: And again, I send you forth as sheep among wolves, and ye shall be brought before Kings and Rulers for my Names sake, that is, for the true and Spiritual Teaching of the Gospel.*

Now as nothing will procure us more enmity, than the spiritual holding forth of the Gospel, which will cause the worldly Church to cast out our Name as evil, and to cast our Persons out of their Synagogues, yea, and also to kill us, when they can get Power; so if we be true Teachers, must we be ready and willing to suffer all this for *Christs Name* sake.

Wherefore those Teachers who imbrace the height and Honour of this Life, and will not own the Gospel of Christ, farther than they may thereby procure to themselves credit, reputation, profit, and preferment in the World; and to this end, in doubtful and difficult times carry themselves so sub-

9.

The true Prophets are willing to suffer for the Truth they teach.

The false teach to avoid suffering.

tily, that what ever Party shall prevail, they may still stand on their *leggs*, and injoy their present Prosperity and Preferment, and so are neither *hot* nor *cold*, neither truly for the Truth, nor openly *against* the Truth, but seek by all subtil means to *decline* the *Cross* of *Christ*. And though in *Christ himself*, they *praise* his meannells, plainness, simplicity, suffering, and cross, yet They themselves are *delicate*, and cannot indure these things for *Christs* sake in *Themselves*, but bend and frame the whole course of their *Ministry* so, as they may *obtain* all *Good* things from the World, and *avoid* and *escape* all *Evil* things from it; these *all* are *false Prophets*, and *Ministers* of *Antichrist*.

By these *nine* Signs (for I shall name no more now) may the *true Prophets* and *Ministers* of *Christ* be manifestly distinguished and discerned from the *false* ones of *Antichrist*, by all the *true* people of *God*, who have received his *Spirit*.

Now let *God* and his *Word* be *true*, and every Man a *Liar*.

Two uses.

And now I shall make but two *Uses* of this Discourse briefly, and so *conclude* for this time. And the *first* shall be to Those of You who are *spiritual* Christians: and the *second* to the *carnal* Clergy.

1. use.
To spiritual
Christians.

First, You who are *true believers*, and *spiritual* Christians, may *judge* aright, by what you have heard, of the *present* Clergy, or *Common Ministry* of the Nation; and may see by the *clear light* of the *Word*, that they, for the *Generality* of them, are not *true* but *false Prophets*; not the *Ministers* of *Christ* but of *Antichrist*; not sent of *God*, nor annointed by his *Spirit*, but ordained and appointed by *Men*, at their own *desire* and *seeking*, for *Worldly Advantage* sake; men who *stand* and *minister* in the Church, only in the strength of their *Academical Degrees* and *Ecclesiastical Ordination*, but do not stand and feed the people, In the *strength* of the *Lord*, and in the *Majesty* of the *Name* of their *God*. And this *corrupt Ministry* or *carnal Clergy* have *deceived* the People and Nations, with a *corrupt* and *carnal Understanding* of *Christ*, and of the *Scriptures*, and of the *Kingdom* of *Christ*, and

of

of the Government of his Kingdom, and of all the things of Christ : Yea, they have under the *Name* and *pretence* of *Christ*, set up a Church to *Antichrist* everywhere, and do continually mislead *thousands* of poor souls, and carry them captive to *Hell*, and that under the colour and *pretence* of Religion.

And this, I say, is the *great evil* in these *false Teachers*, that under the *Name* of *Christ*, they fight against *Christ*, and under the *Name* of the *Word*, they fight against the *Word*, and under the *Name* of the *Church*, they fight against the *Church* : And this is a *grievous Abomination* of *Desolation* in the Temple of *God*, that they who should be the *chief* for the *Truth*, are the *chief* against it; and that they who should be *faithfull Witnesses* to the holy *Truth* of *Christ*, should prove *lying Witnesses* against it. If a *prophane person*, or *Heathen* should do this, it would be *Wickedness* and *Impiety* even in them; but this is *horrible Abomination*, and *Antichristianism* in the Church of *Christ*, that *They*, who are come into it as *friends*, and have obtained the *chief* Places in it, should yet under this *vizard* be indeed very *Enemies*, and *Seducers*, and *Hinderers* of the *Word* of *Christ* crucified. Wherefore saith the *Truth* against such, *Psal. 55. 12.* *It was not an enemy that reproached me, then I could have born it; neither was it he that hated me, that magnified himself against me, for then I would have hid my self from him; but it was Thou, a man, mine equal; my guide, and my acquaintance; we took sweet counsel together, and walked unto the house of God in company, &c.*

And so these *false Teachers* are these *familiar Enemies*, who exercise all their *hatred* under the *pretence* of *love*, all their *enmity* under *pretence* of *friendship*, and practise all their *wickedness* under a form of *godliness*; and by this *subtily* have they *deceived* the *World*. They will not *plainly* contradict the words of the *Prophets*, *Apostles*, and *Christ*, in the *Letter* of it, but will praise it, and speak well of it; but yet they are *utter Enemies* to the true and *spiritual* Meaning

of it, both in their *Lives* and *Doctrine*: and the more these men make a *shew* of Religion and Holiness, the greater *Antichrists* they be in the *Church*.

Wherefore to *You* who are true *Christians*, and have received an *Annointing* from God, this is the Word and charge of God, *Come out from among Them, my People, and touch not the Unclean Thing*, that is, *their carnal Doctrine*; have nothing to do with such *Prophets* and *Ministers*, but remember what Christ saith, *John 10.* that *His Sheep* hear his voice, and will not hear the voice of *Strangers*; for they know the voice of *Strangers*. And if any of you live in any *Town* or *Parish*, where such *false Prophets* are, though they go under the Name of *Godly* and *Orthodox*, yet touch not the *Unclean Thing*, but know, that it is better for you *Believers* to assemble together among *Your selves*, though you be but few, than to communicate with the *false Prophets* in their *false Ordinances*: seeing Christ hath promised his *Presence* to his *Believers*, even where but *two or three* meet together in his Name; yea, hath said, *If any Two of you shall agree together to ask anything on earth, it shall be done of my Father which is in heaven.* And if you, having these *Promises*, shall meet together among *your selves*, in the Name and Spirit of Christ, in the use of the *Word*, and *Prayer* of faith, lo Christ himself will be with *You*; and though you be but few, yet are you the *Church of the living God*, the *Pillar and Ground of Truth*, and of that very *Church*, against which the *Gates of Hell* shall not prevail; And thus much, to you *spiritual Christians*.

2. Use.
To the carnal
Clergy.

2. And now for the *carnal Clergy*, or *false Prophets*, their burden is this, from the *Lord*. You have run when You were not sent; You have said, *thus saith the Lord*, when the *Lord* hath not spoken by *You*; You have grieved the hearts of the *faithfull*, and *strengthened* the hands of the *Wicked*: You have been forward to advance the *Form of Godliness*, whilst you have been bitter enemies to the *Power* of it: You have deceived the *Nations*, and made them drunk with the cup

cup of the *Wine* of your *fornications*: you have done more against *Christ* and his *true Church*, and more for *Antichrist* and his *false Church*, than all the People in these *Nations* besides. Wherefore this is the *Word of the Lord* to You, throughout all your quarters, That the *Nations* shall not much longer be deceived by you, nor buy any more of your *Merchandize*, for your *Wine* is the *poysen of Dragons*, and the *cruel venom of Asps*; your *Doctrine* being the word of *Philosophy*, and not of *Faith*; after the mind of *Man*, but contrary to *Christs* minde: to set up *Your selves* and your own *Interest*, to the *prejudice* of *Christs Word* and People. Wherefore how much you have *georified* your selves, and lived *deliciously* by this Trade of *making Merchandize of the Word of God*, so much *Torment* and *Sorrow* shall *God* give you, and your *Plagues* shall come upon you in a *Day*, and your *Judgement* in an *Hour*; and your *Lovers* shall not be able to *help* you, nor the *Petitioners* for You, to *uphold* You; but *God* shall bring You down *wonderfully*, by the clear light of his *Word*, and his mighty and unresistable *Providence* accompanying it; and the *World* shall tremble, and wonder at the *Noise* of your *Downfall*; and the *Heavens*, and holy *Apostles*, and *Prophets*, shall rejoyce over You, when *God* shall *avenge their Cause* upon you. And the *Lord* will save his *Flock*; and they shall be no more a *Prey* to You, neither shall You any more serve Your selves of *Them*. And he will set up one *Shepherd* over them, even *Iesus Christ*; and he shall feed them, and be their *Shepherd*. And till these things be *fully brought to pass*, you shall be clothed with *trembling*, when you shall perceive the *Lord* is risen up, to *perform* all these things, according to his *Word*.

And now for *conclusion*, if any of You, or most of You, or all of You, are offended at these things, in such sort, that you cannot contain your selves from *anger* and *bitter zeal*, I do intreat you, to *consider* seriously, how much *better*, and more *profitable* to your *Eternal Salvation* it would be, for You to *resist* and to *refrain* from such *evil* and *unchristian Passions*; and that You would rather (if there be any hope) return

return to your own *hearts*, and try your *works*, and *repent* before our *holy* and *righteous Lord*, and return *truly* and *speedily* to *Christ* from *Antichrist*, lest you be inwrapped, both in his *temporal* and *eternal* Destruction.

And thus much was delivered to the *University Congregation* in *Cambridge*, for a *Testimony* against them, except they *repent*. The rest, for the *substance* of it, was delivered elsewhere in the *Town*, as followeth. Anno 1653.

T H E



THE
TRYALL
OF
SPIRITS.

1 John 4.1,&c.

Believe not every spirit, &c.



IN this Scripture we have noted these six things.

1. That the *Apostle* gives the *faithfull* notice of a *Great Evil* risen up, *Many false Prophets* are gone into the world.

2. He prescribes them a *sufficient Remedy* against that evil; *Believe not every spirit, but try, &c.*

3. He gives them a *right Rule for Trial*, *vers. 2. & 3.*

4. He shews, with *Whom* those *false Prophets*, who come in the Spirit of *Antichrist*, should not prevail, to wit, with none of the *true children of God*, *ver. 4.*

G

5. With

5. With *Whom* they should prevail, to wit, with the *Worldly* and *Carnal* people, ver. 5.

6. He shews, How the *Spirit of Truth* and *Error* may be known in the *People*, as well as in the *Teachers*, v. 6.

Of the *three* first of these *Points*, I have spoken already, in the *University Congregation*. The last time I spake of the *third thing*, that is, the *Rule of Trial*, how the *false Prophets* may be known and discerned from the *true*: And I gave forth clearly and plainly out of the word of God, *Nine signs* to distinguish them, not One of which can possibly be *contradicted*, but by the *Spirit of Antichrist*, or by the *prophane* and *ignorant World*: And then I also delivered *two Uses*, the one to *spiritual Christians*, and the other to the *Carnal Clergy*, all which you may have recourse to, in the former *Discourse*.

But how *these things* have since vexed and tormented the *false Prophets*, you very well know; and how exceedingly grieved and angry they are, that *this Word of God* should be taught the *People*, and that in *their Presence*. Unto which *Word of Christ*, they say by their *Deeds*, as *Satan* in the possessed said once to *Christ himself* in words, Mark 1.24. *Let Us alone, what have We to do with Thee, thou Jesus of Nazareth? Art Thou come to destroy Us? I know thee who thou art, the Holy One of God.* This *Unclean Spirit* knew, and acknowledged *Christ* to be the *Holy One of God*, and yet would have *Nothing to do with Him*, because he was come to *Destroy him*. So these *false Prophets* cannot choose but acknowledge (in their *Hearts* at least) that the *Word* that hath been taught them, is the *Holy Word of God*, but yet (they say) *What have We to do with it?* for it is come to *destroy Us*. For the more the *Word of Christ* is held forth in the *clearness* and *plainness* of the *Gospel*, the more doth it *destroy Them*, and their *Affairs*: Their *carnal Clergy*, flowing from the *Antichristian Fountain* of the *Universities*; their *Ecclesiastical Assemblies*, arising out of the *Clergy*; their *Presbyterian Government*, springing up out of their *Ecclesiastical Assemblies*; their *National Church*, the product of their *Presbyterian Government*: together, with their world-ly

ly power and Domination, their high Titles, their Scarlet Robes, their Divinity-Degrees, &c. I say, the Word of the Gospel comes with full Might and Minde to destroy all these, and all their other Things, in which their souls delight, as bringing worldly Profit, Power, and Honour to them. Wherefore this Word, which abuses, and casts down Them, and all their Things, and exalts Christ alone, and all his Things, they cannot endure; but do account it their reproach and shame, and say to it, *What have We to do with Thee, thou holy Word of God!* for thou art come to destroy Us; and so, against this Word, they are angry, and intraged at no ordinary or Humane Rate, but as David saith, *Psal. 59. They belch out with their mouth; and make a noise like a dog, and go up and down, full of pride, cursing and lying. But the Lord laughs at these Heathen, and hath them in derision, for he seeth the day is coming, when they shall wander up and down for meat, and grudge if they be not satisfied.*

Now this behaviour of theirs, towards the Word of God, is plainly foretold, *Rev. 16. ver. 10, 11.* where it is said, that when the God of Heaven poured forth his Vial by the fifth Angel, on the Seat or Throne of the Beast, his Kingdom was full of Darknes, and they gnawed their tongues for pain, and blasphemed the God of Heaven, because of their pains and their sores; and yet repented not of their Deeds. Now the Throne of the beast in these Nations, are the Universities, as the fountain of the Ministry; the Vial poured on them, is the true Word of God, or the plain and simple Gospel, which is the Word of Faith, than which, Nothing is more grievous to them who have been bred up in Philosophy, and in the Knowledge, Wisdom, Learning, Righteousness and Spirit of the World; Now the primary event of the pouring forth of this Vial of the Word of God on this Seat, is the darkning of Antichrists Kingdom, as it is said, *his Kingdom was full of Darknes*; it was full of Darknes before, but now it is discovered to be full of Darknes; their Philosophy is Darknes, and vain deceit; their School Divinity Darknes, and Antichristianism; their Divinity Acts and Clerums, Darknes; their Professorsships of Divinity Darknes, yea, all their Doctrine,

Faith, Worship, Works, Church-Discipline, Titles, Ordination, and all are discovered to be *Darkness*, even *gross Darkness*, by the word of Faith: And then follows the *secondary event* of the pouring forth this *Vial*, which is, *They gnawed their Tongues for pain, and blasphemed the God of Heaven because of their pains and sores which the Word inflicted on Them*; that is, they had not the *ordinary anger of Men* against the *Word*, but the anger and wrath of *Devils*, causing them to *blaspheme* again. But yet for all these things, *they repented not of their Deeds* (as we see manifestly) which yet would have been more *profitable* for them.

And *this* also discovers them to be *false Prophets* indeed, and the *right Ministers of Antichrist*: and this appertains to the *sixth Sign of false Prophets*, which I gave before.

The Fourth General Point.

The fourth
General
Point:

To wit,
With whom
Antichrist
cannot pre-
vail.

And now I proceed to the *fourth Thing*, wherein the *Apostle shews, with Whom the false Prophets, which come in the spirit of Antichrist, should not prevail*; namely, with *None of the true Children of God*: and this is set down, in *ver. 4.*

We are of God little children, and have overcome them, because greater is he that is in you, then he that is in the world.

Here now the *Apostle shews the Victory*, which the truly *faithfull and spiritual Christians* do obtain over *Antichrist* and his *false Prophets*, together with the *Grounds of that Victory*.

1. The *Victory* is set down in these words, *Little children, ye have overcome them.*
2. The *Grounds* of this *Victory* are two.
 1. Because the *Faithfull* are of *God*, as *Children of their Father*: *Ye are of God little Children, and have overcome them.*
 2. Because that *Spirit* which the *Faithfull* have received, and which dwells in them, is *stronger, and mightier*

mightier than that Spirit which the World receives, and which dwells in them. Greater is he that is in You, than he that is in the World.

I shall first speak something of the Victory it self; that is, of that glorious Victory, which all the true Children of God do obtain over Antichrist. For though Antichrist and his Teachers do come in Christs Name (as Christ hath foretold) and in Sheeps Cloathing; and though they transform themselves into the Apostles of Christ, and come with all Deceivableness of Unrighteousness, holding forth a false Christ the Head; a false Church the Body; a false Word, a false Worship, false Works, false Ordinances, and all these false things exceedingly like the True, and in the very form and appearance of the True; in such sort, that they prevail with all the National Church, and the Generality of the people of the World, which all wonder after Them; yet are they not able, by all these things, to prevail with any of the true Children of God, as Christ hath taught us, saying, Many false Christs and false Prophets shall arise, and shall come with lying Signs and Wonders; able, if it were possible, to deceive the Elect: And though they do deceive all Others, yet is it not possible for them to deceive the Elect of God, that is, thoroughly and fully, as they do deceive Others; but the Faithful and Elect people of God do escape their Deceits, and do overcome them; yea, though they be but little Children, new in the Faith, and young in Christ, yet do they overcome all the false Prophets in the World. For these little Children are so stript of their old Nature, that they overcome the lusts of the Flesh, the lusts of the Eye, and the pride of Life, which are not of God, but of the World, and through which only, the Ministers of Antichrist are mighty: and so these Teachers can find nothing in Them, on which they can lay hold to prevail. Besides, as new born babes can discern and taste which is good and wholesome milk, and sutable to them, and can refuse what is otherwise; and this instinct they have in their very nature, as soon as they have a being, to judge of their Food, which is good for them,

I.
The Victory which the faithful do obtain over Antichrist, & his Prophets.

and which is *hurtful*. So the *Children of God*, as soon as ever They by *faith* are made partakers of the *Divine Nature*, they can immediately judge of the *Milk of the Word*, and can surely *taste* and *discern* whether it be *sincere* or *adulterated*, whether it be *good* or *hurtful* for them. And so in the *vertue* of their *New Nature*, they reject and overcome all the *false Doctrine* of the *false Teachers*.

Uses.

I.

Christ hath
alwayes kept
his own.

Antichrist
hath never
prevailed
against one of
the Elect.

The care of
the true
Church com-
mitted only
unto Christ.

And thus we have seen *all along*, in the several *Ages* of the *Reign of Antichrist*, that *Christ* hath alwayes had a *People of his own*, though but *few* in number, and *mean* in condition, and *despised* of the *World*, whom *Antichrist* never could prevail against, neither by the *subtility* of his *Doctrine*, nor by the *violence* of his *Tyranny*; but they have by their *Faith* and *Patience*, and *Word* of their *Testimony*, withstood *Him*, and his *Multitudes*, yea, the *whole World*, whom he hath *all along seduced*.

Thus in *every Age* hath *Christ* had so great *Care* of all those whom his *Father* hath given him, that he hath *lost none of Them*, no not one *Single Person*, but by his *Word* and *Spirit* which he hath put into them, and by his *own Presence* in them, through his *Word* and *Spirit*, he hath *still preserved* them, and hath *strengthened* them, to oppose and resist *Antichrist* to the *Death*, and to *overcome* as He *overcame*.

And so during all the *Reign of Antichrist* in the *World*, whom hath he prevailed withall, and deceived, but only the *World*? but not one *Single Person* of the *Elect children* of *God*, though he hath *especially sought* to prevail with *Them*.

But *Jesus Christ* (who only knows who are his) hath kept all along *Those* whom he hath *Known*, that we might *understand*, that the *Care* of the *true Church* is committed to *Him* alone from the *Father*, and that all the *Magistrates* and *Powers* of the *World*, are not at all *Capable* of such a *Trust*, which would have been too *Great* for the very *Angels* of *Heaven*.

And though *Antichrist* during his *Reign*, had inwrapped the *Elect* *Themselves* into all his *Errors*, before *Faith* came, as the *first Adam* had inwrapped them in all his *Sin*; yet as

God

God wrought Faith in them, and gave them his Spirit, so they by degrees recovered out of the Errors of Antichrist, and prevailed against them.

Lastly, Seeing all the true Children of God do overcome Antichrist and his Ministers, Antichrist hath no cause to boast of his Reign in the World, nor the true Church of Christ to be discouraged at it. Antichrist, by all his subtilty and strength, and by all his own Ecclesiastical Power, and by all the Temporal Power of Princes, whom he hath seduced, hath conquered to Himself none but the World, that is, the people that were not of God. And the true spiritual Church, of Christs own building, the new Jerusalem from above, that sojourns in this World, hath not lost one stone out of its Building, nor one Member out of its Body, by all that Antichrist, and the Devil his Head, could do. And therefore Antichrist hath no cause to boast, for He hath got none but his own: and the true Church hath no cause to be discouraged, for it hath lost none of its own: and None ever went out from it, but those that were not of it; and all that were truly of it, have ever continued with it.

And thus much briefly touching the Victory which the Faithful obtain against Antichrist and his Prophets.

Now the Grounds of this Victory here named, are two.

1. The first is, Because they are of God: Ye are of God little Children, and have overcome them.

Antichrist and his false Prophets cannot prevail against the truly Faithful, because They are of God, as the Spirit also speaks elsewhere, saying, 1 Cor. 1. 30. Of Him are ye in Christ Jesus: and they are of God, as Children are of the Father, as it is written, Jam. 1. 18. Of his own will begat he us, by the Word of Truth, that we should be a kind of First Fruits of his Creatures.

So that, as the Children of Men, are of their Fathers, through a Natural Generation, and Being; so the Faithful are

2. Use.
Antichrist hath no cause to boast, for the true Church to be discouraged for any that are lost,

2
The grounds of their Victory.

1.
Because they are of God.

As Children of their Father:

And ſ par-
take his
ve Nature.

are of God, through a *Spiritual Generation*, and *Being*.

And as the *Children of Men* partake of the very *Nature* of their *Fathers*, ſo do the *Children of God* partake of the *Divine Nature*; the *Faithful* being born again, *not of corruptible, but of incorruptible ſeed*, by the *Word of God*, which *lives and abides for ever*.

That as *Jeſus Chriſt* (who according to his *Humane Nature*, was a *Man*, and in all things *like to us*, ſin excepted) came to be of *God*, and to be the *Son of God*, through the *coming and dwelling* of the *Living Word of God* in his *fleſh*, according to the *Love, Will and Counſel* of the *Father*; ſo the ſame *Living Word*, coming and dwelling in the *Faithful*, his *Members*, according to the ſame *Love, Will, and Counſel of God*, *They* alſo, come to be of *God in Chriſt*, as *Chriſt* is of *God*, according to his *Humane Nature*.

And as *Chriſt* being thus of *God*, according to the *Word of God*, that dwelt in his *Humane Nature*, overcame the *Devil*, the *Head of Antichriſt*, and *Antichriſt* and his *Body*, the *Temple of the Devil*; So do all *Chriſts Members* overcome *Antichriſt*, and his *Prophets*, through the ſame *Living Word of God* dwelling in *Them*, or through the *Word of Righteouſneſs and Life*, its being *incarnate* in them, that is, its being *written* in their *Hearts* by the *Spirit*, or put into their *inward parts*. Wherefore *Chriſt* throughout, that is, from the *Head it ſelf* to the *loweſt Member*, is called *Immanuel*, *God with us*: or which is all one, *God manifested in the fleſh*.

And for *this* *Cauſe* theſe *faithful*, or *little Children of God* cannot be *prevailed againſt*, inasmuch as they are of *God*, and ſo have in them, by true *Union and Communion*, the *Nature of God*, and the *Word of God*, and the *Spirit of God*, and the *Righteouſneſs of God*, and the *Wiſdom of God*, and the *Power of God*, and the *Life and Light of God*, and all the *Things of God*, as the *Apoſtle Paul* ſaith, *in the New Creature all things are become New*, and all things (that is, all theſe *New Things*) are of *God*, (that is, they are the very *Things of God*.) And ſo theſe *Faithful* People cannot be *prevailed againſt* by *Antichriſt*, or by the *Devil*, the *Head*

of

of *Antichrist*; but They do prevail against the *Doctrine* of *Antichrist*, by the *Doctrine* of *Christ*; against the *Spirit* of *Antichrist* by the *Spirit* of *Christ*; against the *Sin* of *Antichrist* by the *Righteousness* of *Christ*; against the *Error* of *Antichrist* by the *Truth* of *Christ*; and against all the *Things* of *Antichrist*, by the *infinite* and *eternal Things* of *Christ*.

Wherefore you see, that all they that are of *God*, through a *New birth*, and are the true *Children* of that *Heavenly Father*, and do partake of his *Divine Nature*, and all his *Divine Things*, they cannot be overcome of *Antichrist* and his *Prophets*; but they do mightily overcome them all, through that *Immortal seed* of the *True and Living Word* of *God*, of which they are born, and in which they live and act.

But, They that are overcome by *Antichrist* and his *Teachers* through their *deceivableness* of *Unrighteousness*, they never were the true *Children* of *God*, but *Hypocrites*, and *Unbelievers* under a form of *Godliness*, that is, as the *Apostle* styles them, *Bastards*, or *false Children*, who never had received the true *Nature* of *God* through *Faith*.

The Second Ground.

And now follows the second Ground, why the Faithfull cannot be overcome by *Antichrist*, and his *Prophets*; to wit,

Because greater is he that is in You, than he that is in the World.

And here the *Apostle* shews, that the true faithful *Christians*, are not only of *God*, but also have *God* himself dwelling and abiding in them: For they are built up by the *Spirit* to be the *Habitation* of *God*; and *God* is in Them of a *Truth*; and that not by created *Habits* of *Grace*, as *Antichrist* and his *Prophets* have thought and taught; but the true *God* is in them of a *Truth*, and He dwells in them, and walks in them, as Himself hath said, and the *Tabernacle* of *God* is with Men.

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And

Ground of
the Victory of
the faithful,
to wit, Be-
cause greater
is he that is in
them, than he
that is in the
World.

And now, as the *Sun* is never without its *light* and *heat*, and all its *Vertues*, and where-ever it goes, all these go along with it, being *inseparable* from it; so where-ever the *Lord God* comes, He comes with all his *Righteousness*, *Wisdom*, *Power*, *Peace*, *Joy*, and all his *infinite* and *eternal* Things; and where *God Himself* is, there are all the *Things* of *God*.

And thus *God* in his *Faithful People*, is *Greater* than He is that is in the *World*; that is, He is *greater* than *Antichrist*, and the *Devil* his Head. He is *greater* in his *true Word*, than They in their *pretended Word*; *greater* in his *true Spirit*, than They in their *pretended Spirit*; *greater* in his *true Righteousness*, than They in their *pretended Righteousness*; *greater* in his *true Wisdom*, and *Power*, than They in their *pretended Wisdom*, and *Power*, &c. *Greater is He that is in You*, than *He that is in the World*. Now for certain, the *Less* is overcome by the *Greater*; and seeing *God* and his *Spirit* in his *Sa'nts*, is *Greater* in *Goodness*, *Righteousness*, *Wisdom*, and all *Things*, than the *Devil* is in *Antichrist* and his *Prophets*; therefore the *Faithful* in whom *God* dwels, and manifests *Himself*, must needs overcome *Antichrist* and the *false Prophets*, in whom the *Devil* dwels, and manifests himself.

Now hence we may learn several things.

I. Use:
Antichrist
prevails
against Forms,
but not
against God
in the flesh.

And first, we may learn, That *Antichrist* can prevail against any *Outward Form* of Religion and Godliness, against any *Humane Vertues* and *Graces*, and *Works*, and *Prayers*, or any thing that is of *Man*, or flows from *Him*, though in never so great appearance of Holiness; as we by sad experience have seen, many Men of great seeming Religion, famous for *Preaching*, and *Praying*, and reputed *Pilars* in the Church when they have come hither into the *University* (where *Antichrist* and his *Spirit*, have remained in their full strength, notwithstanding the great *Consumption* which *God* hath brought on them, by his *Word* in other parts) how soon have they cased from that sense of the Gospel, which they once seemed to have had; and how suddenly have they

they been *intangled* and *overcome* with the Spirit of the *University*, and of *Antichrist*, for *Worldly Honour* and *Advantage* sake? and so, the *highest* and *strongest* formal Religion in the Church, *Antichrist* can soon *prevail* against.

But *Antichrist* can never *prevail* against *God* in the *Saints*, nor against the *Righteousness*, *Wisdom*, and *Power* of *God* in them, all which are contained in his *true Presence*; nor against the *Faith*, *Hope*, and *Love* of *Saints*, which are the *Works* of *God* in them by his *Spirit*; against these *Antichrist* cannot *prevail*; For greater is He that is in *Us*, than he that is in the *World*.

So then, if thou hast *any thing* in thee that is truly of *God*, or rather, that is *God Himself* in thee, That *Antichrist* cannot *overcome*, by all his *Arts* and *Power*; but he will *easily overcome any thing else*. *Antichrist* cannot *prevail* against *Immanuel*, which is *God with Us*, nor against the *Mysterie* of *Godliness* in us, which is, *God manifest in the flesh*; but every other thing, though it seem never so *Angelical*, he *prevails* against.

2. We may learn hence, That it is not an *easy* thing to *overcome* *Antichrist*, and to get the *Victory* over that *Beast*, and his *Image*, and his *Mark*, and the *Number* of his *Name*, seeing *Antichrists* coming is after the *working* of *Satan* (as the *Apostle* saith) and through *Antichrist* the *Devil Himself* speaks, works, and acts, yet as an *Angel of light*, in all *lying* or *false Power*, *Wisdom*, and *Righteousness*: and this he doth for the *Damnation* of *Men*, and to bring Them *all*, who have no *true love* to the *Truth*, to *perish* with *Himself* for ever. And his *Operation* of *Error* is so *mighty* and *efficacious*, that it cannot be *resisted* and *overcome* by any in all the *World*, but by those who are *born of God*, and do partake of his *Nature* and *Presence* in them. For the *Power*, *Wisdom*, and *Righteousness* of *Antichrist* and his *Prophets*, which is so *suteable* to the *Nature* of the *World*, and so *glorious* in its *Eye*, cannot possibly be *overcome*, but by the *true Power*, *Wisdom*, and *Righteousness* of *God*, in his *true Children* or *Prophets*.

2. Use.
Not *easy* to *overcome* *Antichrist*, seeing he is the *Temple* of the *Devil*.

3. Use.

Not to be dismayed at the fulness of Antichrist, seeing the fulness of Christ is greater.

3. Hence also let us learn, not to be dismayed at *Antichrist*, and his *Prophets*, who have in all Ages, got such Reputation, Power, and Glory to *Themselves* in the World, because of their seeming Learning, Righteousness, and Religion; seeing *Christ* in *Us*, and in all his poor People, is infinitely more mighty than *They* are, and the *Devil* in them; and nothing can prevail against *Us*, except first it can prevail against *Christ*. Wherefore if *We* in our selves are never so weak, and through our weakness never so fearful and trembling, yet let us not be discouraged, or faint, seeing our might is not in *Our selves*, but in *Christ*, who dwells in *Us*, and who is infinitely greater than *He that dwells in the World*. He that dwells in *Us* through Faith, is Greater than he that dwells in *Them* through Unbelief; and in *His* strength, let us abide by his Word and Doctrine, even to Suffering and Death, if need be: and in all these Evils we shall overcome Them, by whom we seem to be overcome, as also *Christ* our Head did. And thus much for the fourth General thing.

The fifth General Point:
To wit, With whom Antichrist doth prevail.

The Fifth Point.

The Apostle shews with whom Antichrist and his Teachers should prevail, to wit, with the Worldly and Carnal People, vers. 5.

They are of the World, therefore speak they of the World, and the World hears them.

The World hears them.

The World hears them.

Antichrist and his *Prophets* prevail with the *World*, and *Worldly People*, and do obtain their favour, love, and applause: and *They* are their *Auditors*, and delight in *Them* and their *Doctrine*.

Who are the World.

Now by the *World* here is meant, such People, who though they have an outward Christianity and Religion, yet inwardly remain in their Natural Condition and Corruption, without any true renewing through Faith and the Spirit. And all such

such People, notwithstanding their seeming Religion and Righteousness, do love Themselves, and this World, and the Things of it, better than Jesus Christ and his Truth. And these here are called the World: and this World, or these worldly Christians, do hear and entertain the Teachers of Antichrist and their Doctrine.

Two Grounds of which, the Apostle here gives us (to wit, Why these People cleave to these Teachers.)

1. The first is, Because these Teachers are of the World.
2. Because they speak of the World.

1. They are of the World.

That is, though by their *Breeding and Profession*, their *Degrees and Ordination*, they seem to be set at a great distance from the *Common people*, and to be nearer the Kingdom of God, and the Knowledge and Possession of it, then the *Common People of the World*; yet for all this, They indeed, and in truth, are still of the *World*; and all their *liberrall Education*, their *manner of Life*, their *Study*, *Knowledge*, *Learning*, *Languages*, *Sciences*, *Degrees*, and *Ordination*, doth not at all change their *inward evil Nature*, *Mind*, *Will*, *Affections*, nor the *corrupt Disposition and Principle* in which they were *born*; but notwithstanding all these things, they are still the very same throughout, as when they came first into the *World*, being destitute of a *New Birth* and *Heavenly Nature*: Nay, by all these things they are more taken into the *Spirit of the World*, into the *corruptions and evils of it*, into the *pride, lust, covetousness, and ambition of it*, by how much, through such *Indowments and Accomplishments*, they think *Themselves better than other Men*; and so, notwithstanding their *Academical Degrees*, and *Ecclesiastical Orders*, they are not less, but more of the *World*, even fully of the *World*.

Grounds.

I.
Because they
are of the
world.

Use.

And hence we may learn, That it is not *Study*, *Parts*, *Breeding*, *Learning*, nor any *Natural* Indowments, or *acquired* Accomplishments, that will deliver any man out of *this World* (or *corrupt* state of Mankind) or that can change his *Nature*, or give him the least Place or Interest in the *Kingdom of God*; but only a *new Birth*, and *true faith* in *Jesus Christ*, whereby we are made the *Children of God*: without which Men are still of the *World*, notwithstanding all their other Improvements.

And this *very thing* manifests, that *Universities* cannot be the fountains of the true *Ministry of the Gospel*, seeing all the *Education* in it, *Philosophical*, *Moral*, and *Theological*, cannot change mens *Natures*, or deliver them from their *Corruptions*, or translate them one hairs breadth out of this present *evil World*; yea, generally we see, that by *University-Education* (as things have hitherto been managed) *Youth* is made more of the *World*, than they were by *Nature*, through the *High Improvement* of their corruptions, by their daily converse with the *Heathens*, their vain *Philosophers*, and filthy and obscene *Poets*; and by these *Heathenish* abominable *Accomplishments*, are they made the more fit Teachers for the *World* and *Worldly People*, and become the more suitable to them, and obtain the greater *Aptness* and *Ability* to please them. Wherefore it may be most truly said of that *Ministry* that flows meerly from the fountain of the *Universities*, that it is *Of the World*.

And now, when the *Teachers* are of one *Nature* and *Principle*, of one *Heart*, *Minde*, and *Consent* with the *Hearers*, there must needs be a *Great Agreement* between them; for each one approves and loves that which is like himself; and so the *Worldly people* must needs cleave to the *Teachers* that are of the *World*.

Yea farther, and which is very considerable, the *World* can indure and like any *Doctrine*, though in the *Letter* never so *Holy* and *Spiritual*, from such Teachers are of one *Nature* and *Spirit* with it self. And He that speaks of the things of *Christ*, without the *Spirit of Christ*, and by the

Spirit

Universities
cannot be the
fountain of
the true Mini-
stry.

Spirit of the *World*, can never, by any such *Doctrine*, be grievous to the *World*, but rather *acceptable*: Seeing there is *more* in the *Nature* of those Teachers to *reconcile* the *World* to them, than in their *Doctrine* to set the *World* against them: For the *World* cannot but agree with those Teachers that are of the *World*, let their *Doctrine* in the *Letter* be what it will.

Whereas on the contrary, the *faithfull* are not of the *World*, but of another *Seed*, *Nature*, and *Principle*, which is in direct *Enmity* to the *World*; and so they speaking the things of *Christ* in the *Spirit* of *Christ*, must needs be grievous and troublesome to them who have the *Spirit* of the *World*; and the *Friends* of *Christ* crucified, cannot but be grievous to the *Friends* of this *World*.

And this for the first Ground.

2. The second Ground, Why the *Worldly* People hear the *Worldly* Teachers, is this.

Because they speak of the World.

For as they are, so they speak; out of the abundance of the heart, the mouth speaketh; and so They that are of the *World*, speak of the *World*: and this we may conceive of in three particulars.

1. The *Worldly* Teachers speak of the *World*, that is, they speak the *Spiritual* Word of God in a *Carnal* and *Worldly* Sense; they speak of *Divine* things, as of *Humane* things, according to their *Natural* and *Humane* Minde, Reason, Knowledge, Learning, and Understanding of them. And so, they give forth *Christ* himself, and his *Kingdom*, and all his Things, his Redemption, Reconciliation, Salvation, as also Faith, Hope, Love, and all the *Graces* of the *Spirit*, and *Riches* of *Christ*, they give forth all these things, in a *Carnal* Understanding and Notion to the People. And the *World* can like well enough of *Christ*, his *Kingdom*, and Things, in a *Worldly* Sense; they can bear, or endure Faith and Repentance, and the *New Creature*, and the *New Jerusalem*

2.
Because they speak of the *World*.

Their speaking of the *World* may be understood in a threefold sense.

1.
They speak the *Spiritual* Word of God in a carnal sense.

rusalem in a *Carnal Sense*; while in the true *Spiritual Sense* of them, and as they are in *Themselves*, and according to the *Minde of Christ*, they are the greatest Enemies to them that can be.

Now *Believers* must know in this Matter, That whoever speaks the Things of *Gods Spirit*, by the spirit of a *Man*, or *Spiritual Things*, in a *Humane, Carnal, and Worldly Sense*, is a false *Prophet*, and *Teacher of Antichrist*. Whoever reading or hearing the Gospel of *God our Saviour*, doth understand and frame it after his own *Humane Sense*, and doth not so understand it as the *Lord* hath spoken it, He is a false *Prophet*, understanding and speaking the Gospel after his own minde, but contrary to *Christs*; and these open their own Hearts to the People, and not *Gods*.

Now when the *People* that are of the *World*, hear the *Teachers* that are of the *World*, speaking *Spiritual Things* in a *Carnal and Worldly sense*, and according to such an Apprehension as they have already in their own Hearts, they do exceedingly cleave to, and embrace such *Teachers*, and their *Doctrine*.

For such *Doctrine*, man in his *Natural Condition* can well like of, seeing it leads men only to a change of *Outward Works*, and to a performance of *Outward Worship*, which any man by his own *natural abilities* can perform: and the *World* can well endure to put on the fairest form of *Godliness*, and the strictest, so their Nature inwardly may remain the Same.

And thus the *Worldly People* comply readily with the *Worldly Doctrine* of the *Worldly Teachers*, seeing it is after the sense and mind of *Man*.

But on the contrary, *Christ* and his *Seed*, as they are not of the *World*, so neither do they speak of the *World*, but being of *God*, they speak the Things of *God* according to *God*; they speak of the Things of *God* by the *Spirit of God*, and so according to the *Minde of God*: they speak of the Things of *God*, in the *Wisdom, Righteousness, Truth, Light and Life of God*; and thus the *World* cannot endure the *Word*, nor Those that teach it.

2. The *Prophets of Antichrist* speak of the *World*, that is, they turn the *Word of God* into *Worldly* and *Carnal* doctrine, for *Worldly* Advantage sake; they preach the *spiritual* *Word of God* carnally, that they may make it serve their own Turns and Ends. That *Word of the Gospel*, which God hath given only to serve the *spiritual* and *eternal* Welfare of his Church, the *Worldly* Teachers frame and use this, only thereby to serve their own *Worldly* Credit and Reputation, their *Worldly* Profit and Preferment, and their *Worldly* Authority and Dominion.

And thus that *Word of Faith*, which in its own proper Nature and Working, calls off all Men from this *World*, and the *Things* of it, to the *Kingdom* and *Glory* of God; they make this very *Word* to sound carnally, that by it they may seek *Themselves*, and the *Things* of this *present* Life.

But *Christ* and his *Seed*, who are of God, they speak of God, and not of the *World*, seeking no *Worldly* thing at all by the *Word of God*, which They teach and hold forth, as is manifest in the Life of *Christ*, and his *Christians*.

3. The *Ministers of Antichrist*, or *worldly Teachers* speak of the *World*, that is, they turn the *Word of God* into *Worldly* Doctrine, that thereby they may avoid the *Cross*, which the *Word of God*, in the *Spiritual* Sense of it, would certainly expose them to. But now these *Worldly* Teachers, as they love the *World*, so they cannot endure the *Cross*, that is, reproach, poverty, shame, sufferings and death for the *true Word*. Wherefore they Preach the *Gospel* in such a sense as shall please the *World*, but never offend them; as shall make the *World* their *Friends*, but never their *Enemies*; for they cannot endure to think of; much less to suffer the utmost *Harred* and *Persecution* of the *World* for *Christs* Names sake. Wherefore I say again, though in *Christ*, they will praise his reproach, his shame, his poverty, his tribulation, his death and crucifying, yet they cannot endure these things in *Themselves*, for his Truths sake; but are most careful and studious to preach the *Word of God* in such a *Worldly* Sense, as shall never provoke the *World* against them, to do them the least harm; but shall rather incline them to confer upon them

2.
They speak the *Spiritual* *Word of God* to a carnal end.

3.
They turn the *Word of God* into worldly Doctrine, to avoid the *Cross*.

for sake of
30 Guineas
a year may
be an
thing as desired

them (according to thir own phraſe) all Countenance and Maintenance. And thus the worldly Teachers ſpeak of the World, in this ſenſe alſo.

But *Chriſt* and his *Seed* who are of *God*, they ſpeak not of the *World*, but of *God*, that is, they ſpeak the *Word* of *God*, according to *God*, never regarding whether the *World* be pleaſed or diſpleaſed therewith. Yea, they ſpeak *Gods Word*, according to *Gods Mind*, though they certainly know, that it will procure them all ſorts of reproaches, and tribulations; and all manner of evil to be ſpoken and done againſt them; in as much as they love *God* and his *Word*, more than *Theſelves* and this *World*: and ſo, they are ſo far from declining the Croſs of *Chriſt*, which the right Confeſſion of the *Word* will bring upon them, that they account it their greateſt Glorifying, to have fellowſhip with *Chriſt* in his Sufferings, and to be made conformable to him in his Death: all which things He endured, becauſe he ſpoke *Gods Word* according to *Gods mind*, and contrary to the mind of the *World*, and *Worldly Church*.

And thus we ſee by *Johns Doctrin*e, who ſpoke by the *Spirit*, Who they are, with whom *Antichriſt* and his falſe Prophets prevail, to wit, the *World* and *worldly People*; as alſo the *Grounds* why they prevail with them, namely becauſe They are of the *World*, and ſpeak of the *World*.

And now for the *Uſe*.

The *World* hears theſe Teachers, who are, and ſpeak of the *World*.

1. *Uſe*.
All natural
men deceived
by *Antichriſt*,
whatever
their accom-
pliſhments
may be.

And hence firſt we learn, That *Antichriſt* and his Prophets, the *Worldly Teachers*, come with ſuch Decivableneſs of *Unrighteouſneſs*, that no *Natural* or *Worldly* men whatever, of whatever *Parts*, *Learning*, *Knowledge*, *Righteouſneſs*, can poſſibly diſcern Them. If men are but *Natural* men, though never ſo accompliſhed, *Antichriſt* deceives them all, and makes them his Diſciples.

For *Antichriſt* comes ſo ſubtilly, and in ſuch glorious appearances of Holineſs and Religion, that none can know Him and his Wayes, except they be ſingularly taught of *God*; according

according to that of *Christ* to his Disciples; *To You it is given to know the Mysteries of the Kingdom of God, to them it is not given.* And to whom it is given to know the *Mysteries* of the Kingdom of *Christ*, to Them also it is given to know the *Mysteries* of the Kingdom of *Antichrist*: and none can truly know, either the *One*, or the *Other*, without a *special Gift* from God.

Whence it is most evident, That *Men* are not able to understand *Antichrist*, and his Kingdom, and Things, as they are men learned in *Philosophy*, and in the Knowledge of the *Tongues*, or as they are men of such and such *Degrees* and *Titles* in the University, or of such and such *Ecclesiastical Orders* in the Church: I say, Men by all such *abilities* and *accomplishments* (as they speak) are not able to discern *Antichrist*, but rather are the more ready to be overcome by Him, seeing by all these *Humane* and *Ecclesiastical* Things, *Antichrist* can lay the faster hold on them, and make them the more his own.

And *Antichrist* must needs be unknown to such men, in as much as *Christ Himself*, as he is held forth in the Word, and whatever he is and doth, both in *Himself* and *Members*, is wholly unknown to them; yea, is so strangely unknown, that by a prodigious mistake, they do judge *Christ*, and his Members, and their Doctrine to be *Antichrist*, and his Members, and their Doctrine: And on the contrary they do judge *Antichrist*, and his Members, and their Doctrine, they do account and esteem of, as of *Christ Himself*, and his Members, and their Doctrine. And thus, is the Multitude of carnal *Christians*, (which are even the whole World almost) through the effectual Operation of *Satan*, brought to think and believe assuredly, that the *Prophets* of *Antichrist*, who handle the Scriptures carnally, and after the mind of *Man*, do verily teach the very Doctrine and Truth of *God*; and of this they are so confident, that they would have the *Worldly Powers* and *Magistrates* to force all Men to believe as They say, and to practise as They command. Yea, these *Worldly Men*, with all their *Worldly Accomplishments*, are so deluded by *Antichrist*, that whilst they oppose and persecute the faith-

Antichrist is unknown to them, seeing *Christ* is unknown to them.

full People of God, or rather *Christ Himself*, and *his Word*, Works, Truth, and Righteousness in them; they verily think they oppose and persecute *Antichrist Himself*, and the falseness of his Members. And as the *Scribes and Pharisees*, the chief Teachers of the *Jewish Church*, being Deceivers *Themselves*, did yet call *Christ* a Deceiver, and in killing and crucifying Him, thought they did God good service; so the carnal Clergy, and the Head of them, being *Antichrists Themselves*, do yet tell of, and terrifie People with another *Antichrist*: And being *Seducers Themselves*, do yet rise up against the very *Members of Christ*, as *Seducers*, that thereby they may boast themselves to be *Righteous*. So thoroughly and perfectly hath *Antichrist* deluded and enchanted them, through the cup of the *Wine of his Fornications*.

Thus the whole World is overcome by *Antichrist*, and cannot by all their *Highest Attainments* discern Him from *Christ*; only they, who are *born of God*, and are his *true Children*, and (being plain, simple, meek, and lowly in Spirit) are taught of God, *These* only know *Antichrist*, and overcome Him; but these are the *little flock*.

Secondly, In that the *World Hears the Ministers of Antichrist*:

We are given to *understand*, That men that are of a *Worldly Spirit*, and through that, are *addicted* to the *World*, and so *seek* and *follow* after the Profits, Pleasures, and Honours of this life, they cannot possibly *understand* the Impostures and Deceits of *Antichrist* and *his Teachers*, but *They* all are seduced and overcome by them.

Whoever therefore do *profess* or *pretend* to Religion and Godliness, and nevertheless live in the *Spirit* of this *World*, and are swallowed up with the *Cares* and *Comforts* of this *World*, all such Christians are a fit *Prey* for *Antichrist*: Seeing,

1. Such carnal Christians are so addicted to *Worldly Occasions*, that they cannot attend to the *Word of God* in the *Spiritual* Sense of it, which is only known by Temptation, Prayer, and Gods own Teaching. And hereupon they want the

true

2. Use.
Men of a
worldly Spi-
rit cannot un-
derstand the
Deceits of
Antichrist.

true light, by which only *Antichrist* can be discerned. For *Antichrist* comes in so great subtilty and likeness to Christ, that he cannot be perceived, but by *Christians* much acquainted with the Word, and much mortified and quickened through it.

2. Such carnal *Christians*, as they neglect the Word in the spirituality of it, so also they do love this World, and this quenches in their hearts the love of God, as John saith, If any man love this World, the love of the Father is not in him; now they whose Hearts are inwardly destitute of the true love of God, and yet do outwardly profess and worship God, all these are a fit Prey for *Antichrist*.

And thus the World loving and seeking it self, and its own things, receives *Antichrist* whilst it cannot discern Him. Wherefore the Scriptures do every where give *Christians* so many warnings against Covetousness, which takes from men all true desire after Christ, and all regard, sense, and knowledge of *Antichrist*. Christ therefore said to his Disciples, Take heed and beware of Covetousness; for where the Treasure is, there will the Heart be also, &c. And thus all they, who are Lovers of Themselves, and of this World, the greater outward Profession they make of Religion, the more ready are they to receive and entertain the Ministers of *Antichrist*, and their Doctrine, seeing, They are, and speak of the World.

3. Seeing the World hears *Antichrist*, and his Teachers, We are to take notice, That the carnal and *Antichristian* Ministers have a Numerous Auditory, all the Worldly People cleaving and joyning to them, because they speak that which is in their Hearts. And therefore it is said, Revel. 17. 15. That the waters, whereon the great Whore (that is, the Ecclesiastical State which chiefly consists in the Clergy) sitteth, are People, and Multitudes, and Nations, and Tongues; So that the false Prophets have all the World to hear them, except the Faithful and Spiritual people, and Multitude is a certain Sign of their Church. And Rev l. 15. v. 7. It is said, that Power was given to *Antichrist* over all Kindreds,

3. Use.
The carnal
Clergy have
a numerous
Auditory.

and Tongues, and Nations, and that all that dwell on the earth shall worship him, whose Names are not written in the Lambs book of Life. So that Antichrist by degrees, and by his several Forms and, Appearances, one still more deceitful than another, doth win to Himself all mankind, but the very *Elect*. And so from time to time hitherto, he hath gotten to Himself *National Churches*, even the *Generality* of all the People, of *whole Nations*, Kingdoms, and Common-wealths, to hear his *Teachers*, and to receive and submit to his *Doctrine* and *Discipline*, as most true and *Orthodox*.

And thus hath Antichrist *Multitudes*, even the *whole World* to follow his *Teachers*, and to submit to them. But let not the *true Church*, and *little Flock* of crucified Jesus, be offended hereat, seeing they are but the *World* who hear *Antichrists Teachers*, that is, they are *such People*.

1. Whose *inward Nature* is earthly, carnal, divelish.
2. *Such*, who love an *outward Form* of Religion and Godliness, whilst they are bitter Enemies to the *Power* of it.
3. *Such*, who love *such* a Doctrine and Religion, as may stand with their *old corrupt Nature*, and may beautifie and surport it; and so may make them *painted Sepulchers*, outwardly *fair*, whilst they are inwardly *abominable*.
4. *Such*, who love the *World*, in the sense of their *own Mind*, but hate and abhor it, in the sense of *Christs Mind*; and reckon it so, to be the *greatest Error* and *Heresie* in the *World*.
5. *Such*, as so profess *Christ* and his *Gospel*, as to make them serve their *own Worldly Ends* and *Advantages*, without the least regard or respect had to *Christs true Kingdom*.
6. *Such*, as love *Themselves* and their *Own Things*, the provisions of the flesh, and a quiet, easie, and commodious life, better than *Christ Jesus* and his *Things*.
7. In a word, they are *such*, as under the *glorious Profession*, and *subtil Pretence* of *Christs Church*, are truly

The Hearers
of Antichrists
Prophets.

truly and inwardly, the Church of the *Devil* and *Antichrist*.

Such a people and no other hath *Antichrist* to hear Him, and to embrace and depend on Him, and his Doctrine, Ministry, and Ordinances; that is, the *Multitude* of false and carnal Christians, which are almost the whole *World*, of the outward Professors of the Gospel and Christianity. For as *Antichrist* and his Prophets are of the *World*, and speak of the *World*, so also the *World* hears them.

And thus much for the fifth Point.

The Sixth Point.

In the sixth place the Apostle shews, How the Spirit of Truth and Error may be known in the People, as well as in the Teachers, to wit, by the Peoples cleaving to the Teachers of Truth, or to the Teachers of Error, saying, *vers. 6.*

We are of God; He that knoweth God heareth Us, He that is not of God, heareth not Us; hereby know we the Spirit of Truth, and the Spirit of Error.

We are of God; to wit, according to his New Workmanship in Christ Jesus, through which we partake of the true Nature of God in Christ, as Members, as Christ Himself doth partake of that Nature, as Head; and being thus of God, we cannot but confess God, his Name, and Truth, in our Heart, Mouth, and Life.

He that knoweth God, heareth Us; that is, he that knoweth God through the teaching of God, knoweth Us who are born and taught of God; because we speak to them of God, and the Things of God, as God himself hath taught Them, of Himself, and of his Things; and therefore They readily receive from Us that Testimony of the Truth, which God himself, either hath already inwardly taught them, or doth teach them by his Spirit, whilst we yet speak by that Spirit. And so they hear Us, by being satisfied, and acquiescing, or being at rest, in the true and wholsome, and saving Doctrine of Jesus Christ, which we teach. Hereby know we the Spirit of Truth, to wit, in the Hearers; when they cleave

How the Spirit of Truth and Error may be known in the Hearers, as well as in the Teachers.

cleave to the *Truth* of the *Spirit*, or to the *Truth*, as it is and dwels in *Iesus*, published by the *Teachers of Truth*.

It follows,

He that is not of God heareth not Us; That is, *He that is not of God*, through a *New Birth*, and the *Renewing* of the *Spirit*, and so is destitute of the *Divine Nature*, or of the *Eternal Word*, and *Spirit*, which through his *Unbelief* have no place in his *Heart*: *He that, thus, is not of God*, but contrarily is of the *Devil*, through *Sin*, *Error*, *Darkness*, *Death*, *Enmity to God*, and his whole evil *Nature*, *He heareth not Us*; that is, he doth not *taste*, and *relish*, and *approve*, and *receive*, and *embrace*, and *love* the *Word of Faith*, and *Myserie of Christ* and his *Gospel*, which we *teach*; but doth rather *hate*, *oppose*, *reproach* and *persecute* our *Doctrine*.

And hereby know we also the *Spirit of Error*, to wit, in the *Hearers*, when they do not receive the *Word of Truth* from the *Teachers of Truth*, but do contrarily cleave to *Humane*, and *Philosophical*, or *Moral*, or *Formal*, and *National* *Doctrine*, published and held forth by the *Teachers of Error*.

Now hence it is evident, That there are *two Heads*, or *chief Teachers* in the *World*, which are *Christ* and *Antichrist*; and also, that there are *two Seeds*, or *Generations*, which flow from them, begotten by their *Doctrine*: The One is *Christs Seed*, or the *Elect* and *Faithful*: the Other is *Antichrists Seed*, or the *Reprobate* and *Unbelievers*; And each *Sort* of these *People*, do joyn Themselves to their *several* and *proper Heads*; and by this, they are certainly distinguished, known, and discerned.

Antichrist and his *false Teachers*, who are the *Head* of the *Malignant Church* and *People*, they come in great *Pomp* and *Glory*, as to the eye of the *World*, being *beautified*, and dignified with *Degrees*, *Names*, and *Titles*; being *exalted* to great *Honour*, *Authority*, and *Power*; being full of *fleshly Wisdom*, *Rhetorical Eloquence*, and *Philosophical Learning*; and so to *Humane Judgement*, They are most *considerable Persons* in the *Church*, and very *Angels of Light* in appearance.

Two Heads
or chief
Teachers in
the World.

pearance. And they being thus adorned and beautified, to the pleasing and content of the World, all the World come in, and commit fornication with Them, and do hear and conceive Them, and are conquered by their Inchantments.

But Christ and his Teachers, come in true Humility, and Self-denial, and Meekness, and Lowlyness, and without the Titles and Glory of the false Teachers, which they utterly despise, and refuse, and without all Excellency of Speech, and Wisdom, and Learning of this World; and These do contradict the Religion and Righteousness of the World, and speak the Truth which is of God, by the Spirit which is of God: and these Teachers, all the true Sheep of Christ, the faithful flock do own and acknowledge, and they come and hear the Words of their lips; being assured, that it is not They that speak, but the Spirit of their Father, which speaks in Them.

For the Body and Members of Christ, do necessarily cleave to Christ their Head; and the Body and Members of Antichrist, do inlike manner necessarily cleave to Antichrist their Head. And as the Body and Members of Christ do cleave to Christ their Head, and to those that are in his Spirit, and will not, nor cannot joyn to Antichrist, and to those that are in his Spirit; so also the Body and Members of Antichrist, do cleave to Antichrist their Head, and those that are in his Spirit, and will not, nor cannot joyn to Christ, and to those that are in his Spirit.

For such as the Body it self is, such a Head will it choose to it self; and so a Spiritual, Heavenly and Faithful People, will joyn Themselves to such a Teacher, or rather to Christ Himself, in and through him: And a carnal, worldly, and unbelieving People, will joyn Themselves to such a Teacher, and to Antichrist Himself in and through him.

Wherefore, as they that hear the true Teachers, and Christ in them, and do joyn and cleave by faith to the Word and Doctrine which they hear, knowing that it is of God, as all Such are certainly of God, even his true Children and People, and the true Sheep of Christ, in as much as they know his Voice, and cleave to it; So they that hear the false Teach-

ers, and *Antichrist* in them, and do cleave to *their* Doctrine and Ministry, and do like, commend, and applaud that, all such are not of *God*, but of *their father the Devil*, and the true and natural Members, and People of *Antichrist*.

And this very Doctrine *Christ* Himself, hath clearly taught in his *Gospel*; as *John* 5. 43. where he saith to the *Jews*, *I am come in my Fathers Name, and ye receive me not; another shall come in his Own Name, and Him ye will receive.* That is, the *Unbelieving Jews* would not come and cleave to *Christ* as their *Head*, though coming in the *Name of God*, that is, in the true Power, Wisdom, and Righteousness of *God*, because they were none of *Christ's* own Sheep; But *Antichrist* coming in his own Name, that is, in his own Power, Wisdom, and Righteousness, they receive Him, and joyn to Him as to their own true and Natural Head. And again, *John* 8. 47. *Christ* saith to the *Jews*, *He that is of God, heareth Gods Word; ye therefore hear it not, because ye are not of God.*

Whence it appears, that to hear and cleave to the true Word of *God*, taught and held forth by *Christ* and his *Prophets*, is a manifest Token that men are of *God*; but to turn away from it, and to despise it, and to embrace another Doctrine, is as manifest a Sign, that they are not of *God*, but of the *Devil*, as *Christ* saith, to the same people, ver. 44. *Ye are of your Father the Devil; for there is no Truth in Him, and he abides not in the Truth, no more do Ye.* Again, *John* 10. v. 4. 5. *Christ* saith, *His own Sheep follow Him, the true Shepherd, because they know his Voice; and a stranger will They not follow, but flee from Him, because they know the Voice of Strangers.*

Wherefore they that hear the Word of Faith, in the true Teachers of the Gospel, They have in them the Spirit of Truth; but they that dislike and disrelish that Word, and joyn to the Teachers and Doctrine of *Antichrist*, They all have in them, the Spirit of Error.

And therefore it concerns us, more than the World is aware of, to take heed, Whom we hear: For if we cleave to the Teachers of Truth, as hath been declared, then have we the

Spirit

Spirit of Truth ; but if to the *Teachers of Error*, then are we of the *Spirit of Error*.

And thus *this Scripture* teacheth us how to *know* and *discern* the *Spirit* both of *Christ*, and of *Antichrist*, and that both in the *Teachers* and in the *Hearers* ; both which are of *great Use* to the *true Church* of *God* in *all Times*, but especially in these *Last Times*. And these things I have spoken and testified *freely*, (according to the measure of grace given) *knowing* that they will be as *acceptable* to the *true Friends* and *Members* of *Christ crucified*, as they are *troublesome* and *displeasing* to the *Members* of *Antichrist*.

FINIS.



A Plain and Necessary
CONFUTATION
Of divers gross and
Antichristian Errors,

DELIVERED
To the *University* Congregation,
At the Publick Commencement, Anno. 1653.
By Mr. *Sydrach Simpson*, Master of *Pembroke*
HALL IN CAMBRIDGE.

Potentior est veritas quam eloquentia, potior spiritus quam ingenium, major fides quam eruditio: & ut Paulus ait, Stultum Dei sapientius est hominibus. Luther. Epist. ad Caspar. Bornerum. Profes. Lipsenf.

Non est istud temeritas, sed fides; neque inconsideratio, sed ratio; neque furor, sed fiducia. Hillarius lib. contr. Constantium Augustum.



LONDON,
Printed for *Giles Calvert*, and are to be sold at the
Sign of the Black-spread-Eagle, near the
West-end of *Pauls*. 1660.



An *Apologie* to the Reader,
touching the following Reply to
Mr. Sydrach Simpsens Sermon.



IF it shall seem grievous to any, that I have dealt thus freely and plainly with Mr. Sydrach Simpson, one of the first Pastors of an Independent Congregation in England; let them consider how Paul dealt with those Brethren, Gal. 2. to whom (according to his right Zeal, and the present occasion) he gave no place by subjection, no not for an Hour, that the Truth of the Gospel might continue with the Galatians; and though those brethren seemed to be somewhat, yet saith Paul, what ever they are, it makes no matter to me, seeing God accepteth no mans Person: And so notwithstanding their Reputation, he did not spare them. Yea, let them consider how Paul at Antioch withstood Peter to the face, for dissembling with the Jews in the case of the Gentiles, and for not walking uprightly according to the Truth of the Gospel: wherefore Paul did publickly and sharply reprove Him before them all. For no true believer is to keep silence, when the Doctrine of the Gospel is corrupted by the Doctrines of Men, or is to be modest in this matter. Wherefore I was compelled to speak thus plainly to him, for his gross prevarication in the things of God;

Why the Author deals so plainly
1. With Mr S. Simpson.

God; and I am well *satisfied* in my conscience in the *dis-*charge of my duty, whatever shall be the *Censure* of carnal *Christians*, who have no *true sense* of the *Glory* of *Christs Gospel*, or of the *Profit* of his *People*, Whom yet *Christ* so loved, as to lay down his *life*, and to be *Crucified*, for them.

2. With Hu-
mane Learn-
ing.
How the Au-
thor is for
Humane
Learning, &
how against
it.

Again, if it shall offend any, that I deal thus roundly against *Humane Learning*; Let them know, that I am not against *Humane Learning* upon all accounts, but do allow *Humane Learning* (so it be sober and serious) in its own Place and Sphear, as well as other *Humane things*: But I do oppose it, as it is made another *John Baptist*, to prepare the Way of *Christ* into the *World*, or to prepare the *Worlds* way to *Christ*: And also, as men make it *Necessary* for the true *Knowledge* of *Scriptures*; Yea, the very *Unction* for the *Ministry*.

The great
mischief of
Humane
Learning
mingled with
Divinity.

And herein, according to the *Grace* of *Christ*, I both do and will contend against it for ever: Seeing *Humane Learning* mingled with *Divinity*, or the *Gospel* of *Christ* understood according to *Aristotle*, hath begun, continued, and perfected the *Mysterie* of *Iniquity* in the outward Church. Wherefore I do in all boldness appear for *Christ* the *Wisdom* of *God*, against *Humane Learning* the *Wisdom* of the *World*; knowing assuredly, that He is as very *Antichrist*, who opposes *Christ* as the *Wisdom* of *God*, as he that opposes Him, as the *Power* and *Righteousness* of *God*: and Men may as well bring into the *Church* of *God*, another *Righteousness* then *Christ*, and another *Power* then *Christ*, as another *Wisdom* then *Christ*. Wherefore, as They who bring in *Humane Righteousness*, that is, *Civil* or *Moral Righteousness*, or any *Works* or *Duties* of Men for *Righteousness*, into the *Church* of *Christ*, They are true *Antichrists* in so doing; seeing herein they are contrary to, and do oppose *Christ* the *Righteousness* of *God*: And as They who bring in *Humane Power*, or the *Secular Arm* into the *Church* of *Christ*, to do, or leave undone, to reward or Punish, to promise or threaten, to encourage or discourage by That, They are true *Antichrists* in so doing; seeing herein they are contrary to, and do

do oppose *Christ* the Power of God; So also They that bring in *Humane Wisdom*, or the *Learning* and *Philosophy* of men into the *Church of Christ*, They also are true *Antichrists* in so doing; for herein they are contrary to, and do oppose *Christ*, the *Wisdom* of God; For *Christ* is, and is to be, the only Power, the only *Wisdom*, and the only *Righteousness* in the *Church of God*; And he that brings in any other Power, *Wisdom* or *Righteousness*, besides *Christ Himself*, that Man is in very deed *Antichrist*. And in this matter also, it was necessary that I should be bold for *Christ* against *Antichrist*.

3. Again, if any shall be offended that I speak thus freely against the *Universities*, which are of such *Honourable Esteem* everywhere in the *Nation*, especially with the *Ignorant* and *Vulgar* people, and with Men of all sorts, who have not the right Knowledge of *Christ* and his *Gospel* (wherein are so contained all the *Treasures of Wisdom* and *Knowledge*, that no part of this *Treasury* is left out thereof, to enrich *Heathenish Philosophy* withall, which by the *Gospel* is left as a *Desolate Thing*, empty and destitute of all true *Wisdom* and *Knowledge*) I say, if any think that I have too deeply censured these *Universities*; let them know, that I have done in this matter but as *Wickliff*, *Hus*, *Luther*, and several others, *Holy Men of God*, and *Happy Instruments* in the hand of *Christ*, have done before me. As for instance;

Wickliff terms the *Universities*, *Castra Cainitica*, *Cains Castles*; *Synagogas Satanae*, the *Synagogues of Satan*, and affirms that They were never *Ordained* or *Instituted* by *Christ*.

John Hus (or *Orho Brunfelsius*, if he set out the Contents of the Chapters) calls them *Satrapas Antichristi*, the *Lieutenants of Antichrist*.

Luther in his book *Contra Ambrosium Catharinum*, shewing out of *Daniel the Prophet*, that *Antichrist* is *Rex facierum*, the *King of Faces*, or *Appearances*, he affirms that the *Universities* are one of those *Faces of Antichrist*, and that they are very comely or sightly to look on, and yet indeed are a very *Chaos* and open Gate of *Hell*, and that in these the most *Choyse Youth of Christian people* are prostituted, and are cast into the

3. With the Universities.

Men of unquestionable Worth, and Godliness, have spoken freely of the Universities, in former times, as

Wickliff.

Hus.

Luther.

open throat of Hell; And that in these *Aristotle* is read, whereby the wits of Christian Youth are possessed and busied with Humane and Heathenish Learning; Yea, are quite blinded and oppressed with it.

He saith also, that the Universities are the Woe, that the fifth Angel (mentioned Rev. 9.) brought upon the earth: and that whoever it was that did first institute and confirm Universities, he was a Star fallen from Heaven to Earth: to wit, from the Gospel of Christ to Humane Learning.

And in his Exposition on Psal. 22. he calls the Universities the Mothers of Learned men, the Gates of Hell, and saith, they are called (*Schola*, i. e. *Ludi*) Schools, that is, Plays, by a Fatal Name; seeing they make Sport with the Scriptures, and cast lots upon them, as upon the Garments of Christ, every one dividing to himself a share of them, according to his own Humane and Philosophical Apprehension. And he saith, that the Doctors of these Universities are by the same providence, called *Doctores Scholastici*, i. e. *Ludicri*, vel *Illusorii*: School-Doctors, that is, trifling or May-game Doctors.

Again he saith, those most Glorious Mothers of Studies, the Universities, stink before God with most Loathsome Abomination.

These Universities are those Antichristian Souldiers, who put a Reed into Christs right Hand instead of a Scepter: and this Reed is Philosophy, that vain deceit, or as the Apostle elsewhere terms it, the Operation of Error: by which Philosophy (saith he) the unhappy people of Christ began to be governed, that is, to be seduced, and to be led away from the Gospel of God. And this vain Reed they put into his Right Hand, by preferring Learning before Godliness; saying, (according to their usual manner of speaking) he is a Learned and a godly man; hereby making Learning to take place of Godliness. And yet this Philosophy is nothing but a weak Reed, which counterfeits a Scepter, rather then represents it, and so is nothing but Vain Deceit; for there is nothing propounded in such Doctrine, but Vanity and Lying, though under the title of Knowledge and Religion.

In a word, he calls them *Antichristi Lupanaria*, the Stews of Antichrist.

Melancthon

Melancthon also terms the Universities, *Domos mendacii, Houses of Lyes*, and saith, *it is manifest that they are all heretical by their School-Divinity*; which all the Schools in Europe have received from the University of Paris, and are thereby infected with *Hereſie*; and he saith, the Students in the Universities, are not the People of the Gospel, nor yet of the Law, but are the People of Aristotles Morals.

Melancthon.
Omnes Scholas
esse hereticas,
vel Theologia
Scholastica ar-
guit. Melanct.
in Apol. pro
Mart. Luther.

And thus it is manifest that Others have spoken freely and sharply against the Universities before now. And therefore wise and Godly Christians will have no just cause to be offended at Me, who have spoken in like Manner, having the same Cause.

Object. Now if any shall Object, that they all spake against Popish Universities, and that our Universities are otherwise now, then They were then; and so, there is not the same Cause to speak against Them now, as there was heretofore.

Objection.

Answer. To this I answer, That though the outward form of gross Popery be taken away from them (as also from the rest of the People of this Nation) God having put it into the hearts of the Civil Power to reject it, after the light of the Gospel had begun to shine to them; yet are the brains, heart, bowels, bones, marrow, sinews and blood of the Universities, the self-same Now as Heretofore; and though the Outside of it hath passed under a very little Change, yet the Inner parts of it remain as before, in the full strength of Antichrists Kingdom, and that without any alteration at all. For the self-same Statutes of the Universities and Colledges still remain with them in force, which were at first given to them by their Popish Founders, through the help of Antichrist: and these Statutes are of such Authority with them, that they depart from the Rule of Christs Gospel, to walk by the Rules of sinfull Men, for worldly Stipends and Rewards sake. Farther, the same Philosophy or Heathenism, and the same School-Divinity or Antichristianism, are yet instilled into the Youth and Students, as were many hundred years ago, in the darkeſt times of Popery; and These Things are all in all in the University Learning and Education; insomuch, that No Man is of any esteem and reckoning

Answer.

The Universities the same
for the Sub-
stance, now
as formerly

with them, know he the Gospel of *Christ* never so soundly and truly, if he be not (as they speak) a good *Philosopher*, and *School-Divine*. So that the *University* for its inside is the self-same now, as it was in *Wickliff*, *Hus*, or *Luthers* time, being informed and possessed with the same *Heathenish* and *Antichristian Doctrine*, now as then: Yea, many of the self-same outward and *Antichristian Forms* and *Follies* still remain with *Them*, more then with any other People in the *Nation* again; even to their *Hoods*, *Caps*, *Scarlet Robes*, *Doctoral Ring*, *Kiss*, *Gloves*, their *Doctoral Dinner* and *Musick*: neither could they ever yet to this day find in their hearts to lay aside their very *Pravariator*, which is some notable *Varlet* picked out of the *University*, and brought forth in the presence of all the *Heads*, *Students*, *Scholars*, and all the great resort of *Ministers* and *People*, at their publick *Commencement*, to make shipwreck of *Faith* and a good *Conscience* before them all; and in open *Defiance* of the Gospel, which stands in faith and love, to abuse, and deride, and jeer, and reproach all sorts of *Persons*, of all *Ages*, *Sexes*, *Professions*, and this presently after their *Divinity Acts*; which is a *Wickedness* the very *Heathen* would be ashamed of, and which plainly declares what kind of *Divinity* is taught and learned in the *University*, which can endure, allow, countenance, and be merry at that, which so highly contradicts *Gods Word*, and grieves his *Holy Spirit*: yet because it makes them merry after a full *Dinner*, and puts more joy into their *Hearts* then the *holy Scriptures*, they could hitherto dispense withall, to this day.

And so however *Religion* for the *Outward Form*, hath been much *Reformed* in these *Nations*; yet the *Universities* as the strongest *Holds* which *Antichrist* hath had amongst us, have still remained much what the same, not only as to the *Inward Substance* of all things, to wit, their *Statutes*, *Philosophy*, and *Divinity*, but also in a great measure to their *Outward Forms*, as they were in their first *Antichristian Institution*.

Wherefore it was necessary also, that I should be plain and free for *Christs* sake, and his *Churches*, against these (as *Luther*

ther calls them) *stews of Antichrist*, and *Dens of Thieves*, who have been, and still are the constant and fruitful Seed of *Antichrists Kingdom* in the World, out of which it might suddenly on all occasions and opportunities grow up afresh, how greatly soever it had been before wasted and destroyed among the people, by the clear Word of God, and his mighty Providences and Works accompanying it.

Now as it was necessary this Work should be done, so through the Grace of Christ, was I made willing to do it, seeing no body else more fit and able did appear. And well knowing, that he that provokes the Universities and Clergy against him, provokes Principalities and Powers, and the Rulers of the Darknes of this world against him; as is evident in the example of Wickliff, Huss, Luther, Tindal, and others: I have therefore according to Christs Counsel, sate down and counted the cost of this Undertaking, and after all do say, the Lord is on my side, I will not fear what Man can do unto me. And so I commit thee Christian Reader, to that Grace which is from God, to keep thee in this new hour of Temptation, if the Lord suffer it to come forth upon the earth.

4. Again, if any shall Object in reading this Reply, that I my self make use of Humane Learning, whilst I speak against it.

Objection.

I Answer, what part of Philosophy is here made use of? or who of the Heathens are here quoted? I have chiefly made use of the Testimony of some faithful Christians, who have lived in several Ages, and yet have all witnessed by the same Spirit, the same Truth. And it is no more Humane Learning to quote Believers in the Church since Christ, then to quote the Patriarchs and Prophets before Christ, or the Apostles and Evangelists which immediatly followed him.

Answer.

5. And last of all. If any say, I my self relate to the University, why then do I speak against it thus?

Objection.

I answer, that I neither do, nor will relate to the University, as it is polluted with any of the Abominations herein mentioned: But as by the Providence of God alone, I have been brought to that Relation in which I now stand, and con-

Answer.

tinue in it, against the *Wills* and *Workings* of many; so through his *Good Pleasure* I will remain, till He shall otherwise dispose of Me; and during my sojourning with them, I will not fail to *testifie* against their evil, and to endeavour to win all those, whom God shall persuade to receive his *Truth*, from *Heathenism* to the *Gospel*, and from *Antichrist* to *Christ*.

Wherefore let none be offended that I am made willing to hazard and part with my *Worldly Accommodations* for *Christs Names* sake; but let them rather praise the *Grace of God*, which hath enabled me to witness a good *Confession*, what ever *Worldly Disadvantage* I might run into thereby. Wherefore, Welcom the *Righteousness*, *Power*, *Wisdom*, *Truth*, *Word*, and whole Kingdom of *Christ*, though they swallow up all my *Earthly Accommodations*: For such *Fear* and *Love* of his Name, hath the *Lord* graciously put into my *Heart*, that I would not willingly conceal any thing of his most precious *Truth*, either to gain or to preserve to my self the *Whole World*. And so righteous *Father*, not my will be done, nor theirs, but *Thy* will be done in *Earth* as it is in *Heaven*.

THE



THE
CONFUTATION
OF
Mr. Sydrach Simpsons Errors.

Isaiah 62.1.

For Sions sake I will not hold my peace, and for Jerusalems sake I will not rest, until the Righteousness thereof go forth as brightness, and the Salvation thereof as a Lamp that burns.



After Sydrach Simpson at the Commencement, An. 1653. preaching to the University Congregation in Cambridge, and to many Others, especially Ministers there gathered together at that time, from several parts of the Nation; among other things, he let fall in that Discourse of his, these gross and Antichristian Errors.

The

The Rehear-
sal of the
Errors.

The Rehearsal of the Errors.

1. He brought in that *Scripture*, 2 Kin. 6. ver. 1, 2. which was his *Text*: the words whereof are these, *And the Sons of the Prophets said unto Elisha, Behold now the Place where we dwell with thee, is too strait for us; let us go we pray thee unto Jordan, and take thence every man a beam, and let us make us a Place where we may dwell: and he answered, Go ye.* This *Scripture* he used to prove the *Lawfulness* and *Religiousness* of the present *Universities*, and the *Usefulness* and *Necessity* of *Humane Learning* to the *Church* and *Ministry* of the *New Testament*. And what the *Scripture* speaks of those *Schools*, he brought to countenance, encourage and justify *These*: adding, that if it were objected, *That that was the Old Testament*: He did answer, *That the Old and the New were not distinct Testaments, but Administrations*: thereby holding forth, that the *Universities* now, are answerable to the *Schools* of the *Prophets* that were then; and that the *Universities* are as agreeable to the *New Testament*, as the *Schools* of the *Prophets* to the *Old*.

2. *That They who have endeavoured to pull down Schools, have always been Men who were found Enemies to Religion.* So Julian the Apostate shut up the doors of the *Schools*, because he would have all *Religion* to go down.

3. *That the knowledge of Heavenly things cannot come to us but by things on Earth, and that all Divinity is swaddled in Humane Learning.*

4. *That Paul was brought up at the feet of Gamaliel, and that God took him so fitted, and made him an able Minister of his Church.*

5. *That mens hatred to God, doth as well appear in their hatred to Humane Learning, as if they hated the Scriptures.*

6. *That if the spirit teach without Means, men may as well be without the Ordinances, as without the Universities and Humane Learning.*

7. *That men now are not to receive the Spirit, in that immediate way to understand the Scriptures, in which it was given to them who wrote the Scriptures.*

8. *That men now are to get Knowledge by Studies and Humane Learning, and not by Inspiration.*

9. *That*

9. *That Humane Learning is as the Out-works to the Fort of the Gospel, and as the outer Court to the Temple of the Gospel: and so, if you will keep the Fort well, you must keep the Outworks strong; and if you will preserve the Inward, you must look to the Outward Court.*

10. *But what is the bottom of all this (saith he) to wit, of some mens appearing against Humane Learning, as the Unction of the Ministry, and against the Universities as the Fountain of the Ministry) but this? that some say, They are One with Christ; and as Christ hath the Divine Nature in him, so every Believer hath; and he that hath God in him, need not go to any Man to learn; whereas in John 17. Christ speaketh of Believers as at an infinite distance from Him: And if Believers be so united to Christ as they say, then will follow, that Christ should not be the only begotten of God; and that Christ and We should be Equal, and He not our Lord, &c.*

11. *Arts and Tongues are the Cups in which God drinks to us.*

12. *We shall never keep up Religion, if we do not keep up Learning: but when Learning goes down, Religion goes down too.*

13. *Seeing Religious Foundations are so Antient, then keep them up: Your Destruction will never be but from Your selves.*

These Notes were taken from Mr. *Simpsons* mouth, and delivered to me by an *honest* hand, and affirmed to be true for the Substance of them; and I also heard several others who were hearers of that Sermon, relating the same things.

Now because I finde that this Doctrine hath not only grieved the hearts of the Faithful, but also strengthened the hands of the Carnal and Evil People: The things which he then delivered, being usually the Thoughts of their hearts, and Words of their mouths; I thought it my duty, being set in my place for the Defence of the Gospel, to give a Publike Reply to such Gross Errors so publicly delivered, to the danger of so many; and which, one would never have thought should have proceeded from such a Man; especially after

the day of the Gospel hath so far dawned, and the *Antichristian* shadows are so far retreated and flown away.

And so I shall begin with the *first* of these *Errors*, and proceed in the *Order* in which they are set down.

I. Error.

I. ERROR.

He brought that *Scripture*, 2 King. 6. 1, 2. *Touching the Sons of the Prophets, asking leave of Elisha to go and build at Jordan, to prove the Lawfulness and Religionsness of the Universities, in their present Use and Customs, &c.*

*Answer.**Answer.*

No Heathenish Learning was taught in the Church of God all the time of the Old Testament.

What Learning the Fathers before the Flood taught in their Schools, and the Patriarchs and Prophets afterwards.

To this I Reply, that there is a vast Difference between those Schools, and these Universities, as in many Other things, so chiefly in *This*; That in those Schools of the Prophets, named by Him, the Holy Men of God freely taught the Youth, who came willingly to them to learn, especially in the corrupt times of Israel and Judah; I say they taught them only the Knowledge of the Books of Moses, and of the other Prophets then extant, and no Heathenish Knowledge, or Disciplines of the Gentiles at all. And these kinde of Schools began early in the Church: For the Fathers before the Flood, and the Patriarchs after, all taught their Children and Families the Word of God; And so each of their Families was such a School. And that we may not be at uncertainties in this matter, it is manifest what Doctrine they taught, by that which God himself saith of Abraham, Gen. 18. 19. *I know Abraham (saith God) that he will command his Children and Household after him, that they keep the Way of the Lord, and to do Justice and Judgement: This was the sum of Abrahams Doctrine to his Family. And this is farther confirmed by that of Asaph, Psal. 78. 2, 3, 4. where he saith, I will open my mouth in a Parable, I will utter dark sayings of old, which we have heard and known, and our Fathers have told us: We will not hide them from their Children, shewing to the Generation to come*
the

the praises of the Lord, and his strength, and the wonderfull works that he hath done: Where we plainly see what Doctrine the Children received from their Parents, and the Parents taught their children from one Generation to another, to wit, not Vain Philosophy, and the Disciplines of the Heathens, but the Praises of the Lord, and his Strength and Wonderful Works. This also is manifest by the practice of Jehosaphat King of Judah, who sent his Princes with the Levites up and down throughout Judah, and they only took the Book of the Law of the Lord with them, (and no Heathenish Authors) and taught the People, 2 Chron. 17.

And Ezra after the Peoples return from Babylon, took only the Book of the Law of Moses, and read it to them; and the Levites also read in the Book of the Law of God distinctly to the People, and gave them the Sense, and caused them to Understand it, Nehem. 8.

And this also James the Apostle witnesseth, Acts 15. 21. saying, Moses of old time hath in every City them that Preach Him, being read in the Synagogues every Sabbath day.

So that the faithfull Prophets of the Lord, during all the Old-Testament, had the chief care in their Schools to keep the Word of the Lord among them in a Right Sense, according to the minde of the Spirit. For seeing the Lords People are his Portion, they knew they were to be carefully Educated and Instructed in the Right Knowledge of the Scriptures, to prepare them for the Lord, and to make them meet for his Kingdom. And the keeping of the Word and Doctrine of God pure, is one of the Greatest Matters of all in the Church of God: For as the Word is, such is the Worship, such is the Faith, such is the Conscience, such is All. Wherefore the Holy Men of God would by no means bring in the Philosophy or Doctrine of the Heathens into their Schools, to teach that to their Sons, or Scholars, but only the true, faithfull, and unmixed Word of God.

And if against this it be Objected, That Moses was learned in all the Learning of the Egyptians.

Objection.

Answer.

To this I Reply. But did *Moses* ever teach any of that Learning in the Church, or publish any of the Doctrines of it? Or did he command, or encourage any of the People of God to learn it? Or did any other of the Prophets of the Lord in any Age, teach their Sons or Scholars, any of the Egyptian Philosophy, which was the Antientest, or the Smaragdine Table of *Hermes Trismegistus* (the pretended Scholar of *Moses*) so much boasted of, or any Heathenish Author whatsoever, of which there were many then extant? I say, let them prove, that but one Heathenish Author, was read by any of the Prophets to their Scholars, and then they will have some colour for the present Universities and their Practice: But this they can never do, during all the Old Testament.

Neither was any Heathenish Learning taught the Church in the time of the New Testament
Christ taught no Philosophy to his Apostles.

And now for the New-Testament, it is well known, that *Christ himself*, (who was the Son of God, made of a woman) was the first and chief Teacher of this Doctrine: Even the Son, out of the bosom of the Father, full of Grace and Truth: and He set up the first Christian School, and taught his twelve Apostles, whom at his own pleasure He chose to Himself.

And what the Doctrine was which He taught them, is manifest in the Gospel; in all which there is not One Word of Heathenish Philosophy, or of the Doctrine and Traditions of Men, but He only taught them the Words of Eternal life; which no Man, nor Angel could teach; He teaches that Word which is the Power, Wisdom, and Righteousness of God; through which, Sin is forgiven, and Righteousness is given; Death is destroyed, and Life is brought in; Hell is put out, and Heaven is planted, in all them that do believe: He teaches a Word, through which the World is renewed, and Men are made like Angels, and are made meet to partake of the Inheritance of Saints: He teaches a Word wherein is contained all the Treasures of Wisdom and Knowledge that are in God Himself.

And so Christ taught in his School no vain Philosophy, or Heathenish Doctrine, and yet he came from God, and went to God, and is a pattern for Doctrine to all true Christians that are his Disciples indeed; To whom he commanded when he left

left the world, and went to his Father, that they should teach all Nations, and gather one Christian School out of them all, by teaching them to observe, and do Whatsoever he had commanded them, to wit, in the Gospel; and nothing else, or more: He commanded them to teach all that, and only that: and promised himself to be with them to the end of the World, in all such Doctrine.

And the Apostles accordingly, (not by any help of *Humane Learning*) but when they had received the Spirit, went forth to teach the Nations, and to set up Christian Schools everywhere by their Doctrine; and They all, only taught Jesus, and the Resurrection from the dead.

The Apostles
taught no
Philosophy.

Thus Peter first taught the Men of Judea, and Inhabitants of Jerusalem, That God had made Jesus, whom they had crucified, both Lord and Christ; having raised Him from the dead, because it was not possible for Him to be holden of Death, who was the Lord and Author of Life.

Peter.

And Steven, disputing with the Libertines, Cirenians, and Alexandrians, and divers Philosophers of Cilicia and Asia, did hold forth to them nothing but Christ, and that He should put an end to the Temple and Law, and should change all the Customs of Moses. And, They were not able to resist the Wisdom and Spirit by which He spake, Acts 6.

Steven.

And Paul at the University of Athens, reproved there Heathenism, and taught Nothing among the Epicureans and Stoicks, and other Sects of Philosophers, but the Resurrection of Christ, and his Kingdom and Judgement; Acts 17.

Paul.

He also disputed daily in the Schol of one Tyrannus, and that for two years together, and perswaded only the things touching the Kingdom of God, brought into the World by Jesus Christ, Acts 19. And he so prevailed with his Doctrine, that Many which used Curious Arts, brought their Books together, and burnt them before all men, and the price of them was counted at Fifty Thousand pieces of Silver: So that, as the Gospel prevailed, and the Name of Christ was magnified, so did People renounce Philosophy, and burn their Books of Curious Arts: To recover which Books again out of their ashes, if it might be, our University would give as much

Money (if they could procure it from good Benefactors) as they were then valued at by the Heathen. So that as They, through the efficacy of the Gospel, of Heathens became Christians, and threw away all other Learning, and burnt their Books of Great Value, lest they should infect others: So on the contrary, in our Universities of Pretended Christians, Men usually become true Heathens; never valuing the Precious Gospel of God our Saviour, as they do other Heathenish and Philosophical Books.

Farther, the same Paul dwelt after at Rome two whole Years in his own hired House, and during all that time, Preached only the Kingdom of God, and taught those things which concern the Lord Jesus Christ, with all boldness: But taught not one Word of Philosophy.

He also at Corinth, a great and famous City of Greece, full of Philosophers and Orators, taught nothing among them, but Christ Crucified, to the Jews a Stumbling block, and to the Greeks foolishness; But to them that believe, both of Jews and Greeks, Christ the power of God, and the wisdom of God, 1 Cor. 1.

And as he made no Use of Humane Learning all this while, so in 1 Cor. 2. he plainly renounces it, and rejects it; saying,

Ver. 1. And I brethren when I came to you, came not with Excellency of Speech or Wisdom, declaring unto you the Testimony of God.

Ver. 2. For I determined not to know any thing among You, save Jesus Christ, and him Crucified.

Ver. 3. And I was with you in weakness, and fear, and much trembling.

Ver. 4. And my speech and Preaching was not with enticing Words of Mans Wisdom, but in Demonstration of the Spirit and Power.

Ver. 5. That your Faith should not stand in the Wisdom of Man, but in the Power of God.

Ver. 6. Howbeit, we speak Wisdom among them that are Perfect; Yet not the Wisdom of this World, nor of the Princes of this World, which come to nought.

Ver. 7.

Ver. 7, *But we speak the Wisdom of God in a Myserie, even the Hidden Wisdom, which God Ordained before the World unto our Glory, &c.*

Ver. 13. *Which things also we speak, not in the Words which Mans Wisdom teacheth, but which the Holy Spirit teacheth, comparing Spiritual things with Spiritual things.*

In a word, this whole Chapter tends to the Utter Rejection of Philosophy, (which is the Wisdom of the World,) in the Kingdom of Christ, which is the Kingdom of God.

He also in his Epistle to the Colossians, chap. 2. gives forth another plain Testimony against Philosophy, desiring vers. 2. that the Hearts of the Believers might be comforted, and that they might be knit together in Love, and unto all riches of the full assurance of Understanding, to the acknowledgement of the Myserie of God, and of the Father, and of Christ, in whom are hid all the Treasures of Wisdom and Knowledge; And this (saith he) I say, lest any man should beguile you with Enticing Words: Wherefore v. 8. saith he, Beware lest any man spoyle you through Philosophy and Vain Deceit, after the Tradition of men, after the Rudiments or Elements of the world, and not after Christ; for in Him dwells the Fulness of the Godhead bodily, and ye are Compleat in Him, who is the Head of all Principality and Power. Here is a sufficient Caution against Philosophy, for the true Church for ever. For what need we (if we are true Christians) to turn aside for Wisdom, and Knowledge, and Learning, and curious Arts, to the Heathen, seeing God hath given Christ to us, in Whom is treasured up all the Heights, and Depths, and Lengths, and Breadths of Wisdom and Knowledge, whereby the whole World was made, and every Creature formed and fashioned, and in which it hath its Being, Subsistence, and Operation? Yea in this Christ dwells all the Fulness of the Infinite and Eternal God, and he is the Head of all Principality and Power, in Earth and Heaven; and there is in Him alone, infinitely enough to make us Wise and Learned for ever, without calling in the Help and Contributions of the vain Philosophers, and their foolish Wisdom. It is enough for Christian Schools, to be taught to know Christ, by the Ministration of the Spirit;

rit; and all other Learning that is out of Christ, though it seem to be never so High and Deep, all faithful Christians are to reject it, as meer *Sophistrie* and *Deceit*.

And thus you see that the *Ap. stles*, as well as Christ, taught their *Scholars* and *Disciples* only the *Gospel*, and spake not one word for *Philosophy*, but directly against it.

The Primitive Christians and Believers taught no Philosophy.

And the following *Fathers*, and next *Teachers* of the *Christian Church* after the *Apostles*, they also obeyed the *Command* of Christ, and followed the *example* of the *Apostles* in this matter. For the *Bishops* and *Presbyters*, that is, the *Overseers* and *Elders*, had tender regard to the *Children* of *Christians*, and did teach *Them* as well as the *People*, the pure *Doctrine* of the *Gospel*; They held forth to them, *Christ Crucified*, and did exhort them to *Faith*, *new Obedience*, the *Confession* of Christ, and *patient Suffering*, and did not at all intermingle *Philosophy* with their *Divinity*, but alwayes rejected and condemned it, all along the first and purest times of the *Christian Church*, till the *Mysterie* of *Iniquity* began to arise, and did cunningly insinuate it self into the *Church*, by the means of *Humane Learning*.

Justine Martyr forsook Philosophy, & betook himself only to the Scriptures.

And here it will not be amiss to Relate what *Justine Martyr* saith of himself, as to this matter; who was before his *Conversion* to the *Christian Faith*, a great *Philosopher*: and lived about 150. years after *Christs Nativity*: He (in his *Dialogue* with *Trypho*) relates, *How first he joyned Himself to that Sect of Philosophers called the Stoicks, and after to the Peripateticks, after to the Pythagorean Sect, and after to the Platonists, but had no Satisfaction in his Mind by all this Knowledge: But at last he beholding the Torments and Sufferings of Christians, and seeing Them bear them with such Comfort and Constancy, he did thereby conceive that it was impossible for that kind of People to be subject to any Vice, on carnality; which Vices of their own Nature are not able to sustain any sharp Adversity, much less the bitterness of Death. And hereupon, He began to love and search after the Christian Religion: and being afflicted in Mind, he did withdraw Himself into a solitary Place, where there met Him an old Ancient Father, of comely Visage, and gentle behaviour, who began to reason*

son with Him, and to tell him that there was no Knowledge of Truth among the Philosophers, who neither knew God, nor were ayded by his Holy Spirit: And did farther reason with Him of the Immortality of the Soul, of the Reward of the Godly, and Punishment of the Wicked. Then Justine being Satisfied with his Reasons, yeilded to him, and demanded of him, How He might attain to that true Knowledge of God, whereof he had spoken? Who counselled Him to read the Scriptures, adjoyning therewith Prayer, &c.

And as this Justine left all other Learning, and betook himself only to the Scriptures; so in the understanding of the Scriptures he rejected all his Philosophy, and Philosophical Apprehensions; Saying, that the Interpretation of the Scripture is to be accommodated to the Will of the Doctrine of the Spirit, and not to Humane Reasonings. And that he might be sure and safe in all things, he had constant recourse to the Scriptures, thus understood. So that Justine Martyr being effectually Converted, wholly left his Philosophy, and betook himself to the Scriptures, and taught them to the Church, as He had been taught them of God, by his Spirit.

Constantine the Emperor (though he were the first that brought in the Myserie of Iniquity into the Christian Church, by mingling the Civil and Ecclesiastical states and Laws together) there being in His time, a great Increase of Christians, through the Ministry of the Gospel, and a great Confluence of them to his Imperial City for the Words sake, he wrote to Eusebius Bishop of Nicomedia, in a special Letter; Wherein he desired him with all Diligence and Speed, to procure fifty Volumes of the Scriptures to be written in parchment Well and Legibly, and in such a bigness or Volume as might be carried with greatest ease; for the further teaching and instructing of Those that came to attain the Knowledge of the Christian Religion: Judging it most meet, that Christian People should be Instructed in the Doctrine of Christ only, and not in Heathenish Philosophy.

And though afterwards, when the Suffering Times of the Church began to be over, Christians became more carnal and secure (and that in the very days of Constantine) and

Non ad humanas rationes, sed ad voluntatem Doctrinae Spiritus, interpretatio est accommodanda. Justin. in Exposit. fidei.

Constantine the Emperor, took care for the teaching the Scriptures to Christians. Euseb. lib. 4. de vita Constantini.

so began to decline the Word of Faith, and to seek after Philosophy; yet had God in all the Ages of his Church some of his Servants, who did reject it, and did cleave only to the Word: Among which, I shall only for the present, produce the Testimonies of Berno, who lived above six hundred years ago, and Zuinglius of latter times.

Berno Angi-
ensis Abbas.
Se multis jam
annis Poeta-
rum signenta
& Paganorum
Historias, se-
culariumque
Literarum stu-
dia, velut ster-
cora respuisse; omnemque mentis intentionem ad divina perscrutanda convertisse. Berno in
Epist. ad Magnifred.

Berno, who lived about the year 1008. and was a man furnished with all sorts of Learning, saith, That he had for many years rejected as dung the figments of the Poets, and the Histories of the Heathens, and the study of Secular Letters, and had converted the whole Intention of his Mind to the Word of God, and the Divine Things contained therein: And accordingly, he taught no other Doctrine to any.

Cum juvenis
adhuc, in omni
Disciplinarum
genere exerce-
rer, certo as-
firmare possum,
me non minus
quam reliquos
equales meos
profecisse, &c.
Zuingl. lib. de
Certitud. &
Veritat. Verbi
Dei.

Huldricus Zuinglius also Pastor of Zurich in Helvetia, a man who had been educated in all kind of Learning, and was after through faith and the teaching of God an eminent Instrument in his Church, he saith thus of himself; When (saith he) I being yet a Youth, was exercised in all sorts of Learning, I can truly say, that I did not profit less then the rest of my Equals: But when about seven years ago, I betook my self to the study of the Holy Scriptures, then the things that I had before sucked in, or learned from Philosophers and Divines, did procure me so much Trouble, that being then moved by the Authority of the Scriptures, I judged that all those things were to be cast away and counted as dung, and that the true Mind of God was only to be received from his pure and simple Word. And therefore I began humbly to intreat the Lord that he would vouchsafe me his own Light: By which means it shortly came to pass, that the reading of the Holy Scriptures did much delight and please me; and they being nakedly and alone propounded, did flow unto me with more ease, then if I had read them divided and distracted with variety of Comments. And as he rejected Philosophy wholly, and entertained the Word, So did he only teach this Word to faithfull Christians,

stians, who are the only true *School* of *Christ* in the World.

Now by all this it appears, that the *Schools* of the *Prophets* and *Apostles*, and of *Christ* himself the *Head* of them, and of the most faithfull *Christians*, that followed *Christ*, in the first and latter Ages, were in no sort like the *Schools* in the present *Universities*, where *Humane Learning*, according to the *Statutes* of the *Universities*, prevails for the first seven years, and they think, *Youths* cannot be made good *Christians* except they be first made good *Heathens*.

The *Schools* of the *Prophets* and *Apostles* would not meddle with the *Philosophy* of the *Heathen*, but led the children and youth presently to the *Word* of *God*, and therein to the true *Knowledge* of *God* in *Christ*: But these *Schools* first lead *Youth* from *God* and his *Word* several years together, to the corrupt *Reason*, *Wisdom*, *Notions*, *Conceptions*; yea to the *Idolatry*, *Blasphemy*, *Atheism*, *Lusts*, *Filthiness*, and *Villanies* of the cursed *Heathen*, that thereby (in a strange and *Antichristian* Method) they may be the fitter to know and understand the *Scriptures*.

The *Schools* of the *Prophets* taught only *Moses* and the *Prophets*, to the Jewish *Youth*; and the *Schools* of the *Apostles* taught *Christ* only and his *Gospel*, to the children of *Christians*: But the *Universities* lead men both from *Moses* and from *Christ*, both from the *Law* and the *Gospel*, to the *Heathen*, to make men hereby the more able *Christians* and *Divines*.

The *Queen* of the *South* neglecting the *Magi*, or *Wise* men of the *Heathen*, came from the utmost parts of the earth, to hear the *Wisdom* of *Solomon*; And the *Universities* leave *Christ*, who is *Infinitely* Greater and *Wiser* then *Solomon*, and go to the utmost parts of the earth for *Wisdom* from the *Heathen*. So that in these *Universities*, there hath been the greatest *Apostacy* and *Withdrawing* from *Christ*, and the greatest *Disonor* and *Disparagement* offered to *Him*, and his *Gospel*, as ever was known in all the World.

For, Is it not a matter of greatest *Wonder* and *Amazement*, that after that *Word*, which was *wish* *God*, and *was* *God*, and is *God* blessed for ever, hath been manifested in the *flesh*, and

that Flesh of His hath been justified by the Spirit, to have the *Fulness of the Godhead dwelling in it bodily*: and, that This so *Wonderfull a Person* hath come to his Church, in the same *Common Nature* with it, filled with all the Righteousness, Wisdom, Truth, Power, Life, Peace and Joy, and all the things of God; I say, is it not *strange*, that He who alone comprehends the *fulness* of all things, and in-whom are hid all the *Infinite Treasures* of Divine and Heavenly Wisdom and Knowledge; that He alone should not be counted *sufficeent* and enough, no not by Those who *pretend his Name*, to make us *Wise to Salvation*, (which is the only True, Excellent, and necessary Wisdom in the World) and to make the *man of God Perfect*, and the whole Church of God *Compleat*? but to the great *Disshonor* of Christ, yea, to the very *Rejection* of Christ, the *children of Christians* must be led from the *Doctrine of Christ*, the Son of the *Living God*, to the *Doctrine and Discipline* of the Wretched, Filthy, Abominable, Wicked, and Damned *Heathen*: and to spend the *prime and flower* of their Youth in these things: Who but *Antichrist Himself* could have brought in, and set up such an *Abomination of Desolation* in the Church of God?

And yet for the better *credit* of all things, must These corrupt *Heathenish Schools* be called the *Schools of the Prophets*; though Nothing but the *Ignorance* of the *Law* and *Gospel* be taught in Them; and the Highest *Enmity* to Christ in all the World, lives and flourishes in them.

And thus as the *Christian Schools* at first, brought men from *Heathenism* to the *Gospel*; so These *Schools*, carry men from the *Gospel* to *Heathenism*, as to their great Perfection.

And the *Fruit* of this Education of Youth is manifest: For where hath the *Gospel* found *less Favour*, and more *Enmity* at any time, then from the *Universities*?

Ridly the Martyr, with *Craumer* and others, being in Prison in *Oxford* for the Testimony of the *Gospel*, writes thus to *Bradford*, As yet saith he, there was never Learned Man, nor any Scholar, or other that visited us, since we came into *Bocardo*.

And in another Letter to him, he saith, And yet as we hear, the

The sad Fruit
of University
Education.

the Scholars bear us more heavily then the Townsmen: A wonderfull thing, among so Many, never yet Scholar offered any of Us, so far as I know, any manner of favour, either for, or in Christs Cause. Fox, vol. 3. p. 442, 443.

Yea farther, where shall you see Youth again in all the Nation, so vain, proud, fantastical, bold, impudent? Where shall you meet with such Mockers and Scoffers at God, and his Gospel, as here? How many Hopefull Youths have here been sacrificed to the Heathen, and their carefull Parents after much cost have received them home, as full of Heathenish Manners, as Doctrine? And if some are lately become more civil and seemingly Religious; yet is their Enmity to the Gospel in its true Spirituall Sense, as it is the Word of Faith, nothing abated; For such as is the Doctrine among them, such also of necessity must their Consciences and Lives be.

Wherefore the Universities, according to their Statutes and usual Practice, are not the Schools of the Prophets, or of Christians, but of Heathen Men; and Plato, and Aristotle, have more credit in the University, then Moses, or Christ Himself. And, if after their course, or running their Circle in Philosophy, they betake themselves to Divinity; yet do they so mingle, spoil, and corrupt it with Philosophy, according to which they both understand the Scriptures, and speak of them, that their Divinity cannot be called the Doctrine of Christ, but of Antichrist, being wholly contrary to the Word of Faith.

And therefore Mr. Simpson was the more to blame to flatter them in their Evils, and to deceive the World, in appropriating to Them the glorious Title of the Schools of the Prophets, Who are in all things, so Contrary and Contradictory to Them.

Now the Sum and Certainty of this Matter, is this; That the Congregations of Believers, where only the Word of the Gospel is truly taught, according to the Ministrations of the Spirit, whether to Youth or Men, They under the New Testament, are answerable to the Schools of the Prophets under the Old, who only taught Moses and the Prophets: And

the *Universities* wherein *Philosophy* is first taught the *Youth*, and after *Divinity*, and then both are mingled together, to the utter perverting and corrupting the Gospel of Christ; I say, these *Universities* in the time of the Gospel are answerable to the *High-Places* in the time of the *Law*, where a *Doctrine* and *Worship* prevailed, which was not according to Gods Word, but mans Will; and where *Judaism*, and *Heathenism* were mingled together into one *Mungrel Religion*, most odious and abominable to God and his People: And so the *Universities* in the time of the Gospel, are only answerable to the *High-Places* in the time of the *Law*: but not at all to the *Schools* of the *Prophets*, as Mr. *Simpson* pretends.

The Testimonies of the Faithfull to the former Doctrine.

And now for the Conclusion of this matter (which I reckon to be of Great Concernment for the true Church to be thorowly instructed in:) I shall bring forth the Testimony of some Godly men; of Whom some shew how the *Schools* and *Universities* of *Christians* came first to be Corrupted, to wit, by departing from the plain Word of the Gospel, and bringing in *Philosophy*: And another foretels the Reformation of the *Schools* of *Christians* again, to wit, by rejecting *Philosophy* again, and bringing in the Word of Faith. All which will serve as a Confirmation of what hath been already spoken.

Matthias
Parisensis.
Antichristum
omnes universi-
tates &
eruditorum
Collugia se-
duxisse, ita ut
jam nihil sani
doceant, aut
Christianis recte suā Doctrinā prae luceant.

Matthias Parisensis a Bohemian by Nation, who lived about the year 1380. wrote a large book against *Antichrist*, wherein he affirms That *Antichrist* had seduced all *Universities* and *Colledges* of *Learned men*; so that now they teach no sincere *Doctrine*, neither give any true Light to *Christians* through their teaching: to wit, they being all corrupted through *Philosophy*, and having through that corrupted all *Divinity*.

Illyric. Flac. Catal. Test. Veritas.

And

And *John Hus*, that humble and faithful servant of *Iesus Christ*, and blessed Martyr, saith, *That Antichrist hath seduced all carnal Christians from Divine Wisdom, which is full of Salvation, and the Holy Spirit, to the Wisdom and Science of Men, and of the Princes of this World, which (Wisdom and Science) he hath exceedingly intargred and increased, and made Authentical, and very gainfull of Riches and Honors in this World: that so by this means, Divine Wisdom and Science might be neglected of Christians, and grow old, and be covered over, and be accounted as Vile and Unprofitable by them; And, that only That, which is High with Men (to wit, Humane Learning) might be reckoned Glorious and Excellent, and of great Authority with Christian People.*

John Hus.
Seductus à Divina sapientia, plenè Salute & Spiritu Sancto, ad prudentiam & scientiam hominum & Principum huius mundi: quam copiarit nimis vehementer, & dilatavit & authenticavit & lucrosam Di-

vitiarum & Honorum in hoc seculo effecit, ut ita Divina Sapientia & Scientia esset neglecta à Christianis, inveterata & obducta, & quasi vilis & inutilis ab iisdem reputata, &c. *Joh. Hus. Lib. de vita & Reg. Antichr. cap. 30.*

The same *Hus* saith, *That this Humane Learning, Wisdom and Knowledge, Antichrist doth perfectly subject to Himself, and his Service, He being more Mighty and Subtil through the Operation of Satan, then all Worldly Men, whom with all their Learning, Disciplines, and Abilities, he strongly subjugates to Himself, and doth especially serve Himself of These: wherefore saith Job, chap. 41. sub ipso erunt radii solis, the Beams of the Sun shall be under Him, that is, the Holy Scripture, and the chief Doctors and Teachers of it: and He shall prepare Gold as dirt, that is, he shall have all the Wisdom and Learning of Men at his Pleasure, and in great Readiness, and with much Ease shall gain it to Himself. And Antichrist by such Men (saith *J. Hus*) doth make his Body or Church strong against the Saints of God, and Wellfavoured and Glorious, that it may appear very taking to the World, and may win in all Men to it, that are not taught of God and renewed by his Spirit. And thus Antichrist serves himself of all Learning and Learned men; whereas Divine Learning, and the Teaching of God, He could never in any measure subject to Himself, but is alwaies discovered, resisted and overcome by it.*

Martin

Martin
Luther.

M. Luther.
De Captiv. Ba-
bylon.

Joachim
Calaber.

Martin Luther saith, That whosoever it was, whether Alexander of Hales, or Thomas of Aquine, who first instituted Universities; he was a Star fallen from Heaven to Earth, who received the Key of the bottomless Pit, and opened it, and brought forth into the Church, Philosophy, long ago dead and damned by the Doctrine of the Apostles; and from the Smoak of the Bottomless Pit, that is, Philosophy, came forth Locusts on the Earth; that is, saith he, *populus Universitatum, & Philosophia natus*, the people of the Universities, born and bred of Philosophy, &c. thus Luther.

Abbas Joachim Calaber, who was long before these, and flourished about the year 1230. in his Commentary on Jeremy the Prophet, speaks to this purpose, That the sixth Angel, mentioned, Rev. 9. opens the Bottomless Pit, and brings out Philosophy into the Church; and out of the Smoak of this Doctrine Locusts proceeded, and are spread over all the Church into every Fruitfull Place; and these Locusts, he saith, are Scholastici & Magistri, qui nunc facie tenus blandiuntur ut decipiant, nunc cauda tenus feriunt ut subvertant simplices & incautos; that is, the Locusts are Scholars and Masters, (according to the Academical Degrees) who sometimes flatter with their Countenances to deceive, and sometimes strike with their Tails, that they may subvert the Simple and Unadvised. And to these Scholars and Masters, the Ignorant and Common People resort; and they open to them the old Cisterns of Heathenish Learning and Disciplines, long ago stopt up by the Doctrine of the Apostles: and these Cisterns they open, by teaching Philosophy to the People: But they shut up the Living Fountain of saving Water, that is, the Word of Faith: But the Spirit of the Lord (saith he) in the following Prophets, whom the Lord shall raise up, *idola studiorum carnalium visitabit*, shall visit the Idols of Carnal Studies, maintained and kept up by Secular Stipends.

Further he saith, that as Antichrist brings forth his Mark, which is, Philosophical Doctrine in the Church of Christ, and by this Mark all his Teachers and People are known; so there shall rise up against these, such as have the Mark of Christ, or the sign of Thau in their foreheads, that is, the Open and Manifest

nifest Doctrine of Christ Crucified. And as the Signs of Moses destroyed the Signs of the Magicians, so shall the Word or Preaching of the Crofs, destroy all Philosophical Doctrine, and Humane and Secular Learning out of the Church. And then the Children, and Youth, and men of all Ages, Sorts, and Conditions, shall be taught no other Doctrine in the Church of Christ, then that which is found in the Scriptures, even in the Writings of the Prophets and Apostles; and that not according to any Humane and Philosophical Understanding, but according to the Teaching and Mind of the Spirit. And God by all his true Servants, shall destroy the Studies of carnal Doctors, and Masters in Divinity, and shall dissipate all Secular and Philosophical Learning, by the Word of Truth in their mouths. And so shall the Church be reformed aright, when the Doctrine of Christ only shall be received and esteemed of, and shall live and flourish among Christians.

And thus as Antichrist hath laid aside the Scriptures, and all true Spiritual and Divine Learning out of his Schools and Universities, and hath brought into them, instead thereof, Philosophy and Humane Learning (and so these Schools are most unlike to the Schools of the Prophets) so in due time, when God shall undertake to reform his Church, all this Sort of Learning shall be cast out again, as dirt and dung, and the plain Word of the Gospel only shall prevail and flourish among the Christian People: Which Time the Lord hasten for his Elects sake.

2. ERROR.

That they who have endeavoured to pull down Schools, have always been Men who were found Enemies to Religion; So Julian the Apostate shut up the doors of the Schools, because he would have all Religion to go down.

2. Error.

Answer.

True it is, that they who have sought the subversion of Christian Schools, wherein the Doctrine of the Gospel is purely

Answer.

purely taught without the *mixture* of *Philosophy* and *Heathenism*, They all have been, and are very *Enemies* to the true Religion: But they that seek to put down *Heathenish Schools*, and to erect *Christian*, or to reform the Schools of *Heathen* into *Christian*, or to remove *Heathenism* out of *Christian* Schools, They are not, before God and Good Men, *Enemies* to true Religion, but the great *Friends* of it. Nay they that call *Heathenish Schools* by the name of *Christian*, that they may still remain with the better credit in their *Heathenism*, without any true Reformation according to the Gospel, I rather judge them to be *Enemies* to the true Religion, and *Friends* only to their own Profit, Preferment and Ends.

Julian indeed did forbid that *Christians* should be instructed in the *Disciplines* of the *Gentiles*; but saith *Sozomen* (the Writer of the Ecclesiastical History) he did this because he thought, that by those *Disciplines* men might attain to a Great Faculty to perswade, which Advantage he would not have the *Christians* to gain to the Help of their Religion. Now certainly this was done, as *Socrates* (another Writer of the Ecclesiastical History) doth acknowledge, by the Singular Providence of God. For seeing then *Christians* had begun to degenerate from the Gospel, and to betake themselves to *Heathenish Learning*, *Julian* attributed all the Glory and Excellency of *Christianity* to that Learning, and so thought with Mr. Simpson, that if *Humane Learning* were denied to *Christians*, *Christianity* it Self would soon be at end. Wherefore the Lord stirred up *Julian* to put down the Doctrine of the *Heathen* in the Schools of *Christians*, that it might appear to all the World, That as the true *Christian Religion* is not helped by *Humane Learning*, so neither is it hindered by the Want of it: And that there is more Light, Knowledge, Truth, Wisdom, Power, Utterance given to *Christians* by the *Unction* of the Spirit alone, which all receive who believe, then through all *Heathenish Disciplines*: And also that it might be manifest that true *Christianity* is founded on Faith in Christ and the Gift of his Spirit only, and not at all on *Humane Learning*. For what *Humane Learning* had

Peter

Vituit ne
Christiani
Gentilium
Disciplinis in-
struerentur.
Sozomen.
Hisor. Ec-
cles. cap. 17.

True Religion
depends not
on Humane
Learning.

Peter and John? and yet in what *Wisdom and Authority* did they being *Ignorant and Unlearned men*, Reprove, Convince, and Silence the *Greatest and Ablest men* of the Jews? And what *Humane Learning* had Steven? and yet he confuted the *Libertines*, and *Cyrenians*, and *Alexandrians*, and all the *Philosophers of Cilicia*, and *Asia*, which disputed with him; and they all were not able to resist (not the *Humane Learning* but) the *Wisdom and Spirit* by which he spake. And Christ hath promised all his People, that when for his *Names sake* they should be brought before *Kings and Rulers*, who usually have the greatest accomplishments of *Humane Learning*, that then They should not study beforehand what to say; for He would give them, in that very hour, a *Mouth and Wisdom* which *None of their Adversaries* should be able to resist. And the *Power and Vertue* of the *Gospel*, and the *Wisdom, Knowledge, and Utterance* of *Gods Spirit*, is more gloriously manifest in *Plain Men* than in *Learned Men*; For in the *One*, the *Grace and Vertues* of the *Spirit* are attributed to *Humane Learning*; But in the *Other*, to *God only*, who dwells in them. Wherefore that the *Wisdom and Knowledge, and Light, and Power* of the *Word of Faith* in true Christians, might not be attributed to *Humane Learning*, God stirred up an *Enemy to Christian Religion* to be so *serviceable* to it, as to hinder *Heathenish Doctrine* from being taught in the *Schools of Christians*, that so the *Church* might be restored to be as in the *dayes of its Youth*, when there flourished in it only the *simple and plain Word of Faith*, without any intermingling *Philosophy* or *Humane Doctrine*. And if *Constantine* had made such an Order in his time, *Julian* had not had such an opportunity to have renounced *Christianity*, and turned *Heathen*. for *Julian* being instructed in the *Philosophy and Disciplines* of the *Heathen* by *Libanius* his Tutor, by this means, He came to love *Philosophy* better than the *Gospel*, and so by degrees turned from *Christianity* to *Heathenism*. Which may be a fair Warning to all *Christians*, that they suffer not their *Children* to be so educated, lest at last, with *Julian*, they (at least in their hearts) loath and reject the *Gospel*, and become with him *Apostates and Pagans*.

Acts 4. 13.

Acts 6. 10.

Christianos de integro Gentilium Disciplinam imbibere, nemo est qui Christianae Religionis produsse concefferit. Nam non est extra periculum Christianos Gentilium eruditione institui, quippe quae docet multos esse Deos. Socrates Histor. Eccles. cap. 14.

And hence it is most evident, that *Heathenish Philosophy* is so far from being a *Profitable Study* for the *Children of Christians*, that it is very *Dangerous* for them to be so educated, as *Socrates* is forced to confess; where he saith, For *Christians* to be *thorowly instructed in the Disciplines* of the *Gentiles*, there is none will grant that this is *Profitable* to the *Christian Religion*: For it is not without *Danger* for *Christians* to be taught in the *Learning* of the *Heathens*, seeing this teacheth that there are *Many Gods*. And therefore saith he, the *Doctrine of the Heathen* is not approved by *Christ* or any of his *Apostles* or *Disciples*.

Meum consilium est, ut adolescens vitet Philosophiam ac Theologiam Scholasticam, ut mortem animae suae. Luth. Tom. 2. fol. 434. b.

Wherefore said *Luther*, *My Counsel is*, that a *Youth* should shun *Philosophy*, and *School-Divinity*, as the *Death* of his *Soul*.

3. ERROR.

3. Error.

That the Knowledge of Heavenly things cannot come to us but by things on Earth: and that all Divinity is swaddled in Humane Learning.

Answer.

Answer.

I conceive that all *Christians* at the first reading of this, will acknowledge that this *Doctrine* is not *Divine*, but *Philosophical*.

The *Philosophers* say, that nothing is in the *Understanding*, but that which is first in the *Sence*, (which is proportionable to that which *Mr. Simpson* speaks) and yet they know not what they say, when they say so. But let us consider if this be so: *That the Knowledge of Heavenly Things cannot come to us but by things on Earth*: then how shall we know the *Mysterie of God*, even the *Father*, and the *Mysterie of Christ*, who

The Knowledge of Heavenly things comes down from Heaven to us.

who is God manifest in the flesh? Or how shall the *Mysterie* of Faith, and of our Union with Christ through Faith into One Flesh and Spirit with Him, be known? Or the *New Birth* and *New Creature*, which hath all things *New* in it, and all those *New* things, the *Things* of God? Or how shall the free *Justification* of a *Sinner* through the *Death* of Christ, and his *Reconciliation* to God, be known? with all the rest of the *Things* of the *Gospel*? seeing *Nothing* on *Earth* can reveal the *least part* of these things? And if the *World* by *Wisdom*, that is, its *Philosophy*, knew not God, how can it by that *Wisdom* reveal God and his things, which it never knew? Nay, the *Apostle* doth clearly testifie against this *Carnal* and *Corrupt* Doctrine, in 1 Cor. 2. 7, 8. saying, *We speak the Wisdom of God in a Mysterie, even the Hidden Wisdom, which God ordained before the World unto our Glory, which None of the Princes of this World knew: and by Princes of this World, he means not only Wordly Powers, as Chrysostome affirms, but also Philosophers and Orators, who often obtained the chief Government among the Nations. God hath wrapped up his Gospel, saith Paul, into such Hidden Wisdom, that they are never able to search into it, or to discover the least part of it, seeing God contrived it all, and appointed it before the World, unto our Glory: and all Their Knowledge is but from the World. Yea, he adds, Eye hath not seen, nor Ear heard, neither have ever entered into the Heart of Man; the Things which God hath prepared for them that love Him; In which words, God hath shut out the Natural Man for ever, with all his study, knowledge, abilities, and attainments, from the having any Right Understanding of his Kingdom, or the Things of it. For the Eye of Man hath not seen them at any time, nor his Ear heard them, nor hath any Knowledge of them entered into his Heart. So far is this Doctrine from truth, that The Knowledge of Heavenly Things cannot come to us, but by Things on Earth. But the Apostle shews how the Faithfull come to know these high, holy, spiritual, and eternal things, which lie infinitely beyond the Knowledge and Discovery of all Men, to wit, by the Spirit, saying, But God hath revealed them to Us by the Spirit; for*

Ver. 10.

Οὐ διὰ τῆς
ἐξουσίας σοφί-
ας : ἀλλὰ διὰ
καὶ διὰ τῆς πνε-
υματικῆς

ἡπαισμένην, ἐκ αὐτοῦ ἐρῶν ἐκείνην καὶ ἐκτείναντα εἰς τὸ δεικνύναι μουσείον. Chry-
sostom. in 1 Epist. ad Cor. Hom. 7.

Humane
Learning too
strait & nar-
row to com-
prehend true
Divinity.

the Spirit searcheth all things, yea the Deep Things of God. So that the People of God know the things of the Gospel, not by Earthly Things; as Mr. Simpson affirms, nor by Philosophy and outward Wisdom, which only reaches to Earthly Things, but by the Spirit.

Farther, If all Divinity be swadled in Humane Learning: then I do affirm that all such Divinity hath no great Depth; seeing the bottom of Humane Learning is easily fathomed.

But can any Christian Heart think, that all true Divinity, which comprehends in it the Height, and Breadth, and Length, and Depth of the Love of God, which passeth Knowledge, and all the Unsearchable Riches of Christ, and all the infinite and incomprehensible Treasures of his Wisdom, Power, and Righteousness, of his Love, Goodness, Truth, Faithfulness; and of all the Fulness of the Godhead, wherewith he is filled, can be contained and wrapped up in the Narrow and Scant Bounds of Humane Learning? How much truer Doctrine had it been to have taught, that all true Divinity is contained in God and his Word, and that we can know Nothing of God aright, but by his Word, which Holy men have spoken by the Spirit, and Believers do receive by Faith; and out of this Word, all the Learning in the World doth not contain in it Self, neither can it reveal to Us aright, the Least Thing of God, or of his Mind and Will.

But I conceive he might speak thus, That all Divinity is wrapped up in Humane Learning, to deter the Common People from the Study and Enquiry after it, and to cause them still to expect all Divinity from the Clergy, who by their Education have attained to that Humane Learning which the Plain People are destitute of: For it is the Old and New Design of Antichrist, to make the People depend on the Clergy for all Divinity, though the People have the Scriptures as near Them, and the Grace of God usually nearer to them, than They; seeing God resists the Proud, and gives Grace to the Humble.

Again,

Again, if all Divinity be swadled in Humane Learning, then must it sadly follow, that all who want Humane Learning, must needs also want Divinity; And then how shall poor plain People, who live in lawfull Callings, and have not the leisure to attain Humane Learning, how shall They do to be saved? Or what Help must they have to teach them Divinity, who have not opportunity to gain Humane Learning?

And yet farther, if all Divinity be swadled in Humane Learning; then Christ and his Apostles had no true Divinity; for they had no Humane Learning to swadle it in, nor would have none; Shall we say now, according to Mr. Simpsons Doctrine, that they had no Divinity? I do with all boldness affirm, that this Doctrine is contrary to the Christian Faith.

4. ERROR.

That Paul was brought up at the feet of Gamaliel, and God took him so fitted, (to wit, with Humane Learning) and made him an able Instrument in his Church.

4. Error.

Answer.

Not so, But God took Paul, not a good Scholar, and so made him an able Preacher; but he took Him, as a Blasphemer, and Persecutor, and as a cruel and enraged Enemy against Christ and his Truth, and People, and magnified the riches of his Mercy in converting such an One: and Paul having much forgiven him, loved much; and through his Great Love, was the fitter to preach the Gospel, according to that of Christ to Peter; Peter, dost thou love me? feed my Sheep. Yea Paul Himself ascribes his painfull and profitable Preaching, not to his Learning and Education under Gamaliel (which also was, or ought to have been, only in the Law and Prophets, as hath been proved) but to the free Grace of God bestowed on him, saying, I laboured more abundantly then They all, yet not I, but the Grace of God in me: So that Paul became so excellent a Preacher, not by his sitting through

Answer.

Paul made a Preacher through the Grace of God and not through Humane Learning.

through *Humane Learning*, but through the *Grace of God*.

And here I shall mind Mr. *Simpson* of a passage which I have read in *Chrysostome*, which comes home to this Matter in hand; it is in his third *Homily* on the first *Epistle* to the *Corinthians*, where he saith, *That God had no need, at the beginning of the Gospel, of Learned men, and Sophisters to preach the Gospel, and to convince the World with Syllogisms; but did only use the Word of Faith, in the mouths of plain Handicrafts men, and Artificers: Wherefore (saith he) when the Greeks shall accuse the Disciples of Christ, as ignorant of Letters, and Unlearned, let Us our selves who are Christians, accuse them More. Neither let any one say, that Paul was Wise and Learned; but let us say, Their Men were Wise and Learned, but Ours were Rude and Ignorant; For in thus doing (according to the truth) we shall have the Greater Advantage against them. For if Paul were Unlearned, and yet overcame Learned Plato, his Victory was the Greater, and the Grace of God the more Glorious.*

* Ταῦτα δὲ εἶπον, ἐπὶ δὲ πρὸς
ἡκούσατο ποτὲ Χριστιανὸν πρὸς Ἑλ-
ληνα καταλαβὼς διαλεγόμενον, καὶ
ἀμφοτέρων ἐν τῇ πρὸς ἀλλήλους
μάχῃ τὰ ἑαυτῶν καταλύοντων. ὃ
ἰδὼν τὸν Χριστιανὸν εἶπεν, ταῦτα
ὁ Ἕλλην ἔλεγε, καὶ ὁ τὸν Ἕλληνα οἰ-
κὸς ἦν εἶπεν, ταῦτα ὁ Χριστιανὸς
προσβάλλει, &c.

* Now this I say, (saith he) because the other day, I heard a certain Christian discoursing ridiculously with a Greek; each of them in their Discourse prejudicing their Own Cause: For the Greek spake that which the Christian should have said; and the Christian spake that which the Greek should have said. For the Question between them being touching Paul and

Plato, the Greek endeavoured to prove that Paul was Rude and Unlearned; but the Christian through his Simplicity, did endeavor to prove, that Paul was more Learned and Eloquent then Plato. And so, the Greek should obtain the Victory, if the Christians Reasons should prevail. For if Paul were more Learned then Plato, then might men object, That he overcame not the World through Grace, but through Eloquence. Wherefore that which the Christian spake, made for the Greek; and that which the Greek spake, made for the Christian. Wherefore (he saith) when the Greeks shall say the Apostles were Rude, and Unlearned, Poor, Mean, Simple, Obscure Persons,

Persons, let us acknowledge it as the Truth; For this is not their Reproach, but their Glory; that being Such, they yet overcame the Learned Men, the Wise Men, the Philosophers, the Rhetoricians, the Orators, the Princes, and all the World, as if They had not been Men. For when any thing is done above the State and power of Nature, this doth exceedingly manifest and magnifie the Grace of God.

And so it appears, that Chrysostom was of another mind in this matter touching Paul, then Mr. Simpson; and that Paul was of another mind touching Himself.

Now seeing Mr. Simpson doth here insinuate that Humane Learning fits a man to the Ministry of the Gospel: and seeing this also is the Opinion of all the Carnal and Unbelieving People, I do desire them to consider, what some Godly Men have spoken clearly from the Word of God in this Matter.

Chrysostom (who knew the Myserie of the Gospel more clearly then any of the Ancient Writers) in his Comment on the first Epistle to the Corinthians, doth wholly exclude Humane Learning from contributing any thing, either to the speaking or receiving the Gospel. For (saith he) to believe in Him that was Crucified and Buried, and to be fully perswaded that he Rose again, and sits at the Right Hand of God, and hath all Power in Heaven and Earth given to Him, and that He is made of God to the whole Church, Wisdom, Righteousness, Sanctification and Redemption; this Doctrine stands not in need of Humane Wisdom and Reasonings, but of Faith only, and that both in Them that speak it, and in Them that receive it. For the Apostles did not proceed in this Matter in outward Wisdom, but in Faith, and so became more Wise and Excellent then the Worldly Wise: and so much the more, as it is a Greater Matter to receive the things of God by Faith, then to be perswaded into them by the force of Argument.

λόγους, καὶ πρὸς τὸ μᾶλλον, ὅτι τὰ λογισμῶν κινήσιν, τὸ πᾶσι τὰ τῷ θεῷ. Chrysost. in 1. Epist. ad Corinth. Hom. 4.

Humane Learning doth not fit a man to the Ministry of the Gospel.

Testimonies.
Chrysostom.

Καὶ ὅτι
Ἀπόστολοι ἐ
σοφία προ-
σῆλθον, ἀλλὰ
πίστεϊ, καὶ γὰρ
ταῖς ῥῆσιν
σοφῶν σοφώ-
τεροι, καὶ ὑψί-
ωτεροι, καὶ ὑπερ-
βαλόντες τὰς
ἐν σοφίᾳ λόγους.

He adds also, *That, To the receiving the Doctrine of the Gospel, neither is the Wise man profited any thing by his Wisdom, neither is the Plain man hindered any thing by his Ignorance; Yea if I may speak a wonderfull thing (saith he) Ignorance is more fit and ready to receive the Gospel then Wisdom. And a Shepherd, and a Plowman will sooner receive the Gospel and submit to it, then a Scholar who lives in the strength of Humane Wisdom and Reason.*

Πρὸς γὰρ τὸ
διδάσκειν τὸ
κῆρυγμα τὸ
εὐαγγελικόν,
ἐπὶ ὁ σοφὸς
ὠφελεῖται π
ταρὰ τὴν σοφίαν,

ἢ ὁ ἁπλοῦς ἐβλάβη π παρὰ τὴν ἀμαθίαν, &c. Idem. ibid.

ὅπου σοφία
Θ. ἔχει
χρεία ἀνθρώ-
πων.
Chrysost.

He farther saith there, *that where the Wisdom of God is, (as it is in the Gospel) there is no need of Mans Wisdom, as where the Sun is, there is no need of a Candle.*

And he concludes there this Matter thus, *That the Preaching of the Gospel is a Heavenly Thing, and that Humane Wisdom and Learning cannot help herein, but rather hinder. And that therefore when Christ sent forth the first Teachers of the Gospel, he took not Wise and Learned Philosophers, that the Cross of Christ might not be made void, and that the Faith of Christians should not stand in the Wisdom of Man, but in the Power of God: But he chose plain Fishermen, Tent-makers, Publicans, Obscure, Simple, Poor, Contemptible, Ignorant and Unlearned Men; And These overcame Kings, Princes, People, Nations, Greeks, Philosophers, Orators, Sophisters, they overcame the antient Manners, Customs, and the very Religion of the World, also their Laws, Judgements, divers sorts of Punishments, and innumerable kinds of Deaths; and by all this (saith he) it was Manifest, that their Preaching was not in Humane Wisdom, but in the Grace of God.*

And thus doth Chrysostom affirm, and prove that Humane Learning doth not fit men to the Ministry of the Gospel, but is rather a Hindrance thereunto, and that the Grace of God only fits them for this Heavenly Work.

Hear also what Wickliff saith to this matter, in his Book entituled, *The Path way to Perfect Knowledge*; where he sheweth, that it is not Humane Learning that helps to understand the Scriptures, and to profit in the Study of Them, but something

ὅθεν δὴλον
ὅτι ἐν
σοφίᾳ ἀνθρώ-
πων τὸ κῆ-
ρυγμα ἡγε-
νεν, ἀλλὰ
Θ. ἔδειπ.

Wickliff.

something more *High and Heavenly*; His own words are these. *He whose heart is full of Love, comprehendeth without any Error, the manifold abundance, and largest Teaching of Gods Scripture: For Paul saith, the fulness of the Law is Charity; and in another place, the End of the Law is Charity, of clean Heart, and good Conscience, and of Faith unfeigned; And Christ saith, Thou shalt love thy Lord God, of all thy Heart, and of all thy Soul, and of all thy Mind, and thy Neighbour as thy self: For in these two Commandments, hangeth all the Law and the Prophets: And, as the root of all evil is Covetousness, so the roor of all good is Love.*

Charity by which we love God, and the Neighbour, holdeth surely all the Greatness and Largeness of Gods Speeches. Therefore, if we have not leisure to search all the Holy Scriptures, and to pierce into all the Privities of them; hold thou Love, whereon all things hang, and so shalt thou hold that which thou learnest there, and also that which thou learnest not. For if thou know Charity, thou knowest something, whereon also that hangeth, which thou knowest not. And in that that thou understandest in Scripture, Love is open; and in that that thou understandest not, Love is hid. Therefore he that holdeth Love in Vertues or Good Life, holdeth both that which is open, and that which is hid in Gods Word.

And after speaking to the Clergy, he saith, Therefore Worldly Fools, do ye first repent of your sins, and forsake Pride and Covetousness, and be ye meek, and fear ye God in all things, and love your Neighbour as your Self, and then shall ye profit in the study of Holy Writ. And this is a far other way to understand the Scriptures then Humane Learning.

And after, he speaking of the Abominations of the University of Oxford, saith thus; The fourth Abomination, is, that it is now purposed to hinder Christian Men from learning freely Gods Law, till they have spent nine or ten Years at Art, or Philosophy, which comprehendeth many strong Errors of Heathen men, against the Christian Belief. It seemeth well, that God will not cease from Vengeance, till it and other things be punished sore. For it seemeth that Worldly Clerks, and feignedly Religious, do this under pretence, that simple Men

Through
Love we un-
derstand the
Scriptures.

How the Mi-
nisters may
come to un-
derstand the
Scriptures.

of Wit and Knowledge, know not Gods Law to preach it generally against sins in the Realm. But wit ye, Worldly Clerks, and feignedly Religious, that God both can, and may if it liketh him, speed Simple Men out of the University, as much to know the Holy Scriptures, as Masters in the University. Wherefore (he saith) it is no great matter, though Men of Good Will be not poisoned with Heathen mens Error nine or ten years together; But let them live well, and study the Holy Scriptures, and preach truly and freely against open sins till death. Thus He. Whereby he declares that the Scriptures are not to be understood by Humane Learning, but by Faith and Love: And that Humane Learning doth not prepare men to the Knowledge of the Word, but rather corrupt them with Heathen mens Errors.

Tindal.

Tindal also, that *Apostle* of England (as Fox calleth him) and blessed Martyr, speaks thus to this matter; They will say yet more shamefully (meaning the Clergy) That no man can understand the Scriptures without Philantia, that is to say, Philosophy: A man must first be well seen in Aristotle, ere he can understand the Scripture, say they. Now (saith he) Aristotles Doctrine is, that the World was without Beginning, and shall be without End, and that the first Man never was, and the last never shall be: And that God doth all of Necessity, neither careth what we do. Without this Doctrine (saith he, Ironically) how could we understand the Scripture, that saith, God Created the World of nought, and God worketh all things of His free will, and for a secret Purpose; and that we shall Rise again; and God will have Accounts of all that we have done in this life!

Aristotle saith, Give a man a Law, and he hath Power of Himself to do, or fulfill the Law, and becometh Righteous with working Righteously. But Paul and the Scripture saith, That the Law doth but utter sin only, and helpeth not; Neither hath any man power to do the Law, till the Spirit of God be given him through faith in Christ. Is it not a madness then to say that we could not understand the Scripture without Aristotle? Moreover Aristotles Felicity and Blessedness standeth in avoiding all Tribulations, and in Riches, Health, Honor,

Worship,

Worship, Friends, and Authority, which felicity pleaseth our Spirituality well. Now without these, and a thousand such like points, couldst thou not understand Scripture, which saith, that Righteousness cometh by Christ, and not of Mans Will? And how that Vertues are the Fruits and Gifts of Gods Spirit, and that Christ blesseth us in Tribulations, Persecution, and Adversity. How I say, couldst thou understand the Scriptures without Philosophy, in as much as Paul, Col. 2. warned them to beware lest any man spoil them (that is to say, rob them of their faith in Christ) through Philosophy and deceitful Vanities, and through the Traditions of Men, and Ordinances after the World, and not after Christ? — And after — But now, Ye drive them from Gods Word, and will let no man come thereto, until he have been two years Master of Art. First they nuzzle them in Sophistry, & in bene fundatum; And there corrupt they their Judgements with apparent Arguments, and with alledging to them texts of Logick, of Natural Philosophy, of Metaphysick, and Moral Philosophy, and of all manner of books of Aristotle, and of all manner of Doctors, which yet they never saw, &c.

Again Huldricus Zuinglius speaks thus to this matter. We must needs be taught of God, and not of Men (to wit in the knowledge of the Gospel) For this is the saying of the Eternal Truth, which knows not how to lye, Job. 6. But and if you do not firmly believe that you may be taught of God, Humane Doctrines being utterly rejected, ye are yet destitute of true Faith. Neither have I my self devised this thing; For Hilarie also is of this opinion; But there is no need of his Testimony, when we hear that both Christ, and all the Apostles were of the same minde. And here the whole use of School Divinity falls to the ground, and what ever is drawn out of the Philosophers. For all these things do lean on Humane Reasons, which when they have once possessed a mans Mind, he then thinks that the Heavenly Doctrine is wholly to be directed and framed according to the Rule of Humane Learning, which he judges to be most firm and infallible. Which thing they sufficiently discover in their words, saying, ubi cessat Philosophus, illic incipit Theologus, where the Philosopher ceases, there the Di-

Zuingl. Lib. de
certitudine &
Veritate Ver.
D. i.

Quod si non
firmiter cre-
ditis, vos, hu-
manis Do-
ctrinis deser-
tis, divinitus
doceri posse,
vera fide eli-
um vacui
estis.

Cadit hic The-
ologie Schola-
sticæ usus uni-
versus, & quic-
quid ex Philo-
sophis haustum
est.

vine

vine begins; whereby they signifie thus much, that he is able to judge most rightly in Divine Things, who comes most furnished with Humane Learning. As if so be the Light of our Will were more excellent, and more perspicuous then the Divine Glory: When yet we hear Christ saying, I receive not Glory of Men; but I know You, that you have not the Love of God in you, Joh. 5. For they who have the Love of God, cleave to no Word so constantly, as to the Word of God; seeing This is the Light, that enlightens every man that comes into the World. But no man is able to prove that Philosophy is such a Light. For which of the Philosophers instructed the Apostles? Those simple, and in the Judgement of the World, those foolish Men, unskilful, and unlearned Fishermen, were elected and instituted of God, and then were sent forth to preach, that they might become the Masters and Teachers of the whole World: to wit, that God according to the saying of Paul, might make ashamed all the strength of the World, and all the Wisdom of the World. Thus he.

Luther also saith, It is an Error to say, that a man cannot be a Divine, but through Aristotle; Nay, saith he, A man cannot be a Divine except he become one, without Aristotle. And again, A man becomes a Divine by living, yea by dying, and by being damned (to wit in his own sense) not by studying, reading, or speculating. And again, In Holy Things we must not dispute or play the Philosophers; but in Divinity we must only hear and believe, and resolve in our heart that God is true, though the Things he speaks in his Word, seem never so absurd to Reason. And again, We shall then do well, if we leaving Logick or Philosophy in their own Sphere, do learn to speak with New Tongues in the Kingdom of Faith, without all Sphere. For the Affection of Faith is to be exercised in the Kingdom of Faith, and not a Philosophical Understanding.

Error est dicere, Sine Aristotele non fit Theologus; imò Theologus non fit, nisi id fiat sine Aristotele. Tom 1. fol. 10. Vivendo, imò moriendo & damnando fit Theologus, non intelligendo, legendo aut speculando. Luth. Tom. 2. fol. 57. 12

sacris rebus non est disputandum aut Philosophandum: in Theologia tantum est audiendum & credendum, & statuendum in corde, Deus est verax, &c. Rectius fecerimus si Dialectica seu Philosophia in sua sphaera relictis, discamus loqui Novis Linguis in Regno fidei, extra omnem Sphaeram. Affilius fidei exercendus est in Articulis fidei, non Intellectus Philosophicus. Luther.

And

And thus have these *Godly men* held forth and proved from the *Word*, that *Humane Learning* is rather a hindrance than a Help, to the *Ministry* of the *Gospel*, and doth rather unfit then fit men for it: and that the *Grace* and teaching of *God* only, prepares and enables men to this *Divine work*, and no *Humane Thing* at all.

Wherefore let all *true Christians* be advised, that *Humane Learning* is so far from fitting men for the *Gospel* and the *Ministry* thereof, as is suggested, that indeed there is nothing in *Greater Enmity* to *Christ Crucified*; nor more *Contrary* to the *Word* of the *Cross*, then that; Yea nothing in all the world hath been such an *Introducer*, *Favourer*, *Supporter*, and *Inlarger* of *Antichrists Kingdom*, as *Humane Reason*, *Learning*, and *Philosophy*; This hath brought in all the *Hypocrisie*, *Superstition*, *false Doctrine*, *false Worship*, *Sects*, *Schisms*, *Divisions*, which have at any time prevailed in the *Church* during all the *Reign* of *Antichrist*: And the *Gospel* of *Christ*, and the *true Belief* and *Practice* of it, hath not had at any time a *greater*, and more *subtile*, and *plausible Enemy* then *This*. Yea farther, the *Gross Ignorance* and *Blindness* of the *rude World*, hath not so *perverted* and *falsified* the *Word* of the *Gospel*, nor rendred it such *Contradiction* and *Resistance*, nor hath brought such *annoyance* to the *Faithful* who have received and confessed it, as *Humane Science* hath done; For this hath enabled men *stoutly* to oppose the *Truth*, and *subtily* to defend *Error* as the *Truth*; this hath made men *bold* and *cunning* to suppress *Gods Minde* from the *World*, and to hold forth their *own Minde* to them, as if it were *Gods*, under the pretence of the *outward Letter* of the *Word*; and a *multitude* of other *Evils* have sprung from this *Corrupt Fountain*. Wherefore the *Apostle Paul* is so far from encouraging *Christians* to betake themselves to *Humane Learning* to fit them for the *Gospel*, that He by the *Spirit* utterly forbids *Christians* *Heathenish Philosophy*, lest they should be *spoiled* through the *Vanity* of it, and be led away from *Christ*. And thus in this matter hath *Mr. Simpson* manifestly departed from the *Doctrine* of the *Scriptures*, and of *Faithful Men* who have spoken from it.

Nothing in greater enmity to Christ crucified then Humane Learning.



5. ERROR.

5. Error.

That mens Hatred to God doth as well appear in their Hatred to Humane Learning, as if they hated the Scriptures.

Answer.

Answer.

I conceive Mr. *Simpsons* Heart was hot within him, out of his great Zeal to Humane Learning (the great Goddess by which the University lives) when he thus spake; And it appears he is very tender of the Reputation and Glory of it, who thus vindicates it, at as high a rate as the very Scriptures. But Sir, do you know no more Difference between the most precious Word of our Eternal Lord God, and his Son Jesus Christ, and the foolish, corrupt, and stinking Doctrine of Men? is there no more Difference in your Divinity, between the Word of Righteousness, Life, and Salvation, which God hath spoken by Christ, and Christ by his Servants, and the Word and Doctrines of wretched Men, full of sin, death, and destruction? And if the Law it self, given by the Ministrations of Angels, loseth its Glory before the Gospel, as the Apostle testifies; How much more doth Heathenish Philosophy, brought forth, partly from the corrupt Reason of Man, and partly from the Inspiration of the Devil, become loathsome and abominable before it, for ever! And cannot we be Enemies to this, say You, without hating the Blessed Word of God? Nay, the blessed Word of God where it prevails in truth, doth make men to hate This, and to count it loss, and dung, and filth, and the most loathsome Baseness in the World, in comparasion of it self. Wherefore, through the Grace of Christ, we will so love the Scriptures, which are Divine Learning, as to hate Humane and Heathenish Learning for thier sakes, seeing it hath put a veil of Darknes in the Church, over this Glorious Sun, the Word of Faith.

6. ERROR.

6. ERROR.

That if the Spirit teach without Means, men may as well be without the Ordinances, as without the Universities and Humane Learning.

6. Error.

Answer.

Answer.
Arts and Sciences are not the Means whereby Christ Teacheth his Church.

We do not say, that the Spirit usually teacheth without Means in the Church of Christ; But we say, he teacheth by Means of his own appointing; And how will Mr. Simpson prove by any Scripture that Universities and Humane Learning, are Means which the Spirit of God useth to teach his Church by? Where did ever the Lord speak one Word, that he would use the Disciplines of the Gentiles, as Means whereby to teach men to know the Myserie of Christ? Wherefore this is strange Doctrine, that Arts, and Sciences are the means whereby the Spirit teacheth the Church: For sure I am the Lord never taught his Church, either of the Old, or of the New Testament by these Means: Only Antichrist hath taught his Church after this manner, and hath set up Humane Learning as an Ordinance of God, yea, as an Ordinance of the New Testament to learn Christ by; that Christians might be trained up to know Christ the Wisdom of God, by Humane Learning, the Wisdom of the World, which is in direct Enmity to God.

The chief Ordinances whereby God helps his Church, are the Word of Faith, and the Prayer of Faith; And by the Ministration of the Spirit, he begins, and carries on the Salvation of his Spiritual People: And these Ordinances the true Church cannot want, neither doth God do any thing in his Church without Them. But the Spiritual Church, for ought that I could ever yet read in the Word, may well want their Divine Ordinance of Humane Learning, and yet not want any Ordinance of God, that he hath appointed and sanctified for the Use of his true Church.

Q

7. ERROR.

7. ERROR.

7. Error.

That Men now, are not to receive the Spirit, in that immediate way to understand the Scriptures, in which it was given to them who wrote the Scriptures.

Answer.

Answer.

The Scriptures cannot be understood, but by the same Spirit whereby they were given.

Surely Mr. Simpson will not deny, that the Spirit is given to that whole Church which is the body of Christ; seeing Paul saith, *If any man have not Christs Spirit, he is None of his, he is no Member of his.* Now the Spirit is alwayes given to whomsoever it is given, by the Father and the Son, as Christ taught his Disciples, promising them that the Father would send the Spirit to them in his Name; and also, that he Himself would send it to them from the Father. And was this Promise only made to Them, and not to all the Faithfull also, who should believe in Christ through their Word? doth not Paul say, Rom. 12. 13. of the Whole Church, that by one Spirit we are all baptized into one Body, and are all made to drink into one Spirit? He saith also to the Galatians, Chap. 4. because ye are Sens, God hath sent the Spirit of his Son into your hearts, crying Abba Father. And thus it is manifest that the whole Church of Believers, and every true member thereof, do receive the Spirit of God. And do they not receive it alike immediately from God? Who can give the Spirit of God to Man, but God Himself? when God promised to pour out his Spirit in the last dayes upon all flesh, did he name any difference in the pouring of it out, saying, some shall receive it immediately, and some mediately? No, but all that are counted worthy to receive the Spirit of God, do receive it alike immediately from Him; neither hath Christ left any Lieutenant or Deputy in the World, to give his Spirit to men in his Absence: But he Himself is alwayes Present in his true Church to the end of the World, both to teach them, and to give them his Spirit. He is too much in the Darknes of Antichrist, that denies this.

It

It is manifest then, that all the true Church do alike receive the Spirit of God; and that They all receive it alike immediately from God, seeing no Man nor Angel can give the Spirit of God, but God himself gives his own Spirit to Whom he pleases; by his own Word, which he Himself Ministers by his own Spirit; And by this Spirit did Holy Men speak the Scripture; and by this Spirit only, do Holy Men of God understand the Scripture, as Paul saith, 1 Cor. 2. 12. Now We have received not the Spirit of the World, but the Spirit which is of God, that we might know the Things that are freely given to us of God; among which his Word hath a Chief Place: and after saith, that by the Spirit They had the Mind of Christ, which Others want, who yet have the same Letter of the Word, and are destitute of the Spirit. And so as the Faithfull spake the Word by the Spirit of Faith, so through the same Spirit of Faith only so given, do the Faithfull understand it.

And though this thing be clear in it self, yet I judge it convenient to add here the Testimonies of Luther and Calvin in this Matter. Luther saith, The Scriptures are not to be understood, but by that very Spirit by which they were writ; which Spirit can be nowhere found more readily and effectually, then in those Holy Letters of his, which He hath written.

And Calvin saith, The same Spirit that spake by the mouth of the Prophets, it is Necessary that That should pierce into our Hearts, to perswade us, that They faithfully delivered that which was committed to them of God, So that We must necessarily have the same Spirit to know his Mind, that They had to utter his Mind. Wherefore it is evident that Mr. Simpson is not Orthodox in this Point neither.

Scriptura
non nisi eo
Spiritu intel-
ligende sunt,
quo scripte
sunt: qui
Spiritus nuf-
quam præsen-
tius & viva-

cius quàm in ipsis Sacris suis quas scripsit Literis, inveniri potest. Luth. Tom. 2. fol. 309. a.

Idem Spiritus qui per os Prophetarum locutus est, in corda nostra penetrare necesse est: ut persuadeat fideliter protulisse quod divinitus erat mandatum. Calv. Institut. lib. 1. cap. 8. §. 4.

8. ERROR.

8. Error.

That men now are to get Knowledge (to wit of the Scripture) by Studies, and Humane Learning, and not by Inspiration.

Answer.

Answer.
Divine Knowledge is given by God, not got by Humane Learning.

This Doctrine carries the Visible Mark of Antichrist upon it; For it is only the Inspiration of God that enables a Man to know the Things of God, and not a mans Study or Humane Learning: It is not in this Case, in Him that Wills or Runs, but in God that shews Mercy. Wherefore Christ hath said, No Man knows the Son but the Father, and He to whomsoever the Father will reveal him; Wherefore Paul prays for the Ephesians, that God would give them the Spirit of Wisdom and Revelation, in the Knowledge of Christ: without which Spirit of Revelation, Christ and the Father can never be known. What can Humane Learning, and the Studies of Men find out of the Mysterie of Christ, which was hidden from Ages and Generations, as Paul testifies, till the Spirit revealed it? Yea, Christ hath taught, that God hides these things of the Gospel from the Wise and Prudent, that is, the Studying and Learned Men, and reveals them to Babes; and that this is his Good Pleasure so to do. And so no man can know Christ and his Gospel, and what is the Faith, Hope, and Love of the Gospel, but by the most present Teaching and Revelation of God Himself by his Spirit. Wherefore to deny the Inspiration of Gods Spirit now, and to ascribe all Knowledge of the Word of God to mens Studies, and to Humane Learning, is the most Gross and Palpable Doctrine of Antichrist and his Prophets; whereas, all the People of God are taught of God Himself, in all the Things of God, as Christ hath said; Because, no Man by his own Studies and Pains can attain thereunto.

And in this matter, I shall also add the Testimony of Luther, and

and Latimer. Luther saith, No man sees one jot or tittle in the Scriptures, but He that hath the Spirit of God: For all men have a Darkned Heart, in such sort, that if they could speak, and knew how to bring forth all things of the Scripture, yet have they not any true sence, or right Knowledge of them. For (saith he) the Spirit is required to the Understanding of the whole Scripture, and of every Part thereof.

Nullus homo unum iota in Scripturis videt, nisi qui Spiritum Dei habet: omnes habent obscuratum cor: ita ut si etiam dicant

& norint proferre omnia Scripturæ, nihil tamen horum sentiant aut vere cognoscant, &c. Spiritus enim requiritur ad totam Scripturam & quamlibet ejus partem intelligendum, Luth. Tom. 3. fol. 169. a.

And Latimer saith, The Carnal and Philosophical understanding of the Scriptures is not that Wisdom of God which is hid from the Wise, and revealed to Little Ones.

Carnalis & Philosophica Scripturarum intelligentia

non est Sapientia Dei quæ à sapientibus absconditur, parvulis revelatur. Latimer in his answer to Sir Edward Baintons Letter.

9. ERROR.

That Humane Learning is as the Outworks to the Fort of the Gospel, and as the outer Court to the Temple of the Gospel; and so, if you will keep the Fort well, you must keep the Outworks strong; and if you will preserve the inner, you must look to the outer Court.

9. Error.

Answer.

How highly hath Mr. Simpson honoured Socrates, Pythagoras, Plato and Aristotle, &c. to make them a strong Guard for the Person of Christ! And how highly hath he honoured their Learning, to make it a defence for the Gospel! And how weak and feeble hath he sought to render the Word of Faith, that must be thus defended by the Arts & Disciplines of Men, as not being able to stand alone, and to defend it self? Doth this man truly believe in the Son of the Living God, who makes Him such an helpless Idol? or doth he believe the Word of the Gospel, which hath given Eyes to the Blinde, and Ears to the Deaf, and Feet to the Lame, which hath raised the

Answer.
Humane Learning is not the Outworks to the Gospel.

the *Dead*, and cast out *Devils*, and commanded the *Winds* and *Waves*, and they have *obeyed*? I say, doth he *believe* this *Word* to be of *God*, which hath done the very *Works* of *God*, and yet *openly* affirms to the *World*, that it cannot *maintain* it Self, or *subsist* without the *Help* of *Philosophy*? Is *that Word*, which mightily and perfectly *saves* all the *Elect*, and that in *despight* of the *World* and the *Devil*, and the *Gates* of *Hell*, not able to *save* it self without *Humane Help*? Must *that Word* be secured by *Aristotle*, which *delivers* all the *Elect* from *Sin*, *Death*, and *Hell* for ever? Are *Grammar*, *Rhetorick*, *Logick*, *Ethicks*, *Physicks*, *Metaphysicks*, *Mathematicks*, the *Weapons* whereby we must *defend* the *Gospel*? Is *Mr. Simpson* so ill a *Proficient* in *Christianity*, that he hath not read, or doth not remember that of *Paul*, *Ephes. 6. 12.* where he saith, We *wrestle* not against *Flesh* and *Blood*; but against *Principalities*, against *Powers*, against the *Rulers* of the *Darkness* of this world, against *Spiritual Wickedness* in high places.

Wherefore take unto you the whole *Armour* of *God*, that you may be able to *withstand* in the *Evil Day*, and having done all to *stand*.

Stand therefore, having your *loyns* girt about with *Truth*, and having on the *Brest-plate* of *Righteousness*.

And your feet shod with the *Preparation* of the *Gospel* of *Peace*.

Above all, taking the *shield* of *Faith*, wherewith ye shall be able to *quench* all the fiery darts of the *Wicked*.

And take the *Helmet* of *Salvation*, and the *Sword* of the *Spirit*, which is the *Word* of *God*.

Praying always with all *Prayer* and *Supplication* in the *Spirit*, and watching thereunto with all *Perseverance*.

Here now are the true *Christians Weapons*, whereby he defends *Himself* through the *Word*, and defends the *Word* against all the *World*.

And the same *Paul*, in *2 Cor. 10. 3.* saith,

For though we walk in the *flesh*, we do not war after the *flesh*.

For

For the Weapons of our Warfare are not Carnal, but Mighty through God, to the pulling down of Strong Holds :

Casting down Imaginations, and every High thing that exalteth it self against the Knowledge of God, and bringing into captivity every thought to the Obedience of Christ :

And having in readines to revenge all Disobedience.

So that the faithful do not defend the Gospel by Philosophy, as is heathenishly suggested ; but by the Gospel, they defend the Gospel : and the Gospel hath in it self that Wisdom, Righteousness, Strength, and those Vertues which are infinitely able to defend it self against all the World, and against all the Powers of Darknes. And how contrary is this Doctrine to Mr. Simpsens ? And thus much for his Outworks to the Gospel.

Now for his outer Court to the Gospel : I know no other outer Court the Gospel ever had, then the Law of Moses, which Law was the Preparation to the Gospel, and the School-Master to bring us unto Christ, which Humane Learning never was. But Humane Learning is the outer Court to Antichrists Temple, it is the School-Master to bring men to Antichrist. And thus would Mr. Simpson also turn the Law out of its place, and set up Humane Learning in the stead of the Law, and so would make void both Law and Gospel for Humane Learning sake ; Surely one would think he hath some considerable Advantage thereby, that he thus fences for it.

Humane Learning is not the outer Court to the Gospel.

10. ERROR.

But what is the bottom (saith he) of all this (that is, of some mens appearing against Humane Learning, as the Unction of the Ministry, and against the Universities as the Fountain of the Ministry) but this, That some say, They are one with Christ, and as Christ hath the Divine nature in Him, so every Believer also hath : and he that hath God in Him, need not go to any Man to Learn ? Whereas Joh. 17. Christ speaketh of Believers as at an infinite Distance from Himself ; He their Lord, they his Servants. He in Glory, they in the World. And if They be so united to Christ, then it will follow, that Christ is

10. Error.

not

not the only begotten Son of God; and that Christ and We should be Equal, and He not our Lord, &c.

Answer.

Answer.

Christians through their Union with God, have God dwelling in them of a truth.

Now doth not *all this* declare a most woful Ignorance of, and Enmity to the Gospel of God our Saviour? For is our Union with Christ, the Foundation of Error? or have true Believers no real Union with Christ, but imaginary? Do not the Saints partake of the Divine Nature? doth not Peter expressly affirm it, 2 Pet. 1.4. where he saith, exceeding Great and Precious Promises are made to us, that We thereby should be made partakers of the Divine Nature! and what is the Divine Nature, but the very Nature of God? See Luther on the place.

Again, are Believers, as he affirms, at an infinite distance from Christ? If this were true, what sad news would it be to the Church of God? How can this Doctrine agree with these Scriptures? that Christ may dwell in your Hearts by faith; and, Christ in You the hope of Glory; and, of Him are Ye in Christ Jesus: Again, saith Christ, I am the true Vine, and ye are the Branches; and so as the Vine is in the Branches, and as the Branches are in the Vine, so is Christ in Christians, and so are Christians in Christ. Again, John 14.20. At that day ye shall know (saith Christ Himself, that you need not doubt of the Doctrine) that I am in my Father, and You in Me, and I in you: And again, John 17. 21. saith Christ, I pray not for These alone; that is, who now believe, but also for All that shall hereafter believe in me, through their Word, That they all may be One, as thou Father art in Me, and I in Thee, that They may be One, as we are One: I in Them, and Thou in Me, that They may be made perfect in One, that the World may know thou hast sent me, and hast loved Them as thou hast loved Me. Here now is no infinite Distance between Christ and Believers, but a Wonderful and Admirable Nearness, and Oneness; which the learned Ignorance of Philosophy understands not, nor the ignorant Knowledge of any carnal Christian.

But

But sure this Word of God is true, and the Saints receive it in faith, and will not be deluded with any *Philosophical, Sophistical* or *Antichristian Glosses* of *False Teachers*.

And thus doth the *Holy Word* of God affirm plainly enough, that *Christ* and his *Christians* are most *neerly United*; And yet doth not this *Union* make an *Equality* and rob *Christ* of his *due Glory*, seeing *Christ* is the *Head*, and They his *Members*; *Christ* the *First Born*, and they his *Brethren*. And so as *Christ* hath the *Preheminence* in all things above them all, as becomes the *Head* and *First Born*, so They have *Communion* with Him in all things, as becomes his *Members* and *Brethren*.

And whereas he *jest*s, and saith, *He that hath God in Him, needs not go to Man to learn*; I do affirm this is true enough, and the *Scripture* hath affirmed it in several places; *Isaiah* saith to the *Spiritual Church*, *All thy Children shall be taught of the Lord*: And *Christ* saith it is written, *They shall be all taught of God*; He therefore that hath heard and learned of my *Father*, cometh to Me. And *John* saith, 1 *John* 2. 27. *The Anointing which Ye have received from Him abideth in you, and Ye need not that any Man teach you, but as the same Anointing teacheth you all things, and is Truth, and is no Lye*. And this *Doctrine* is so manifest from the *Scriptures*, that He is of *Antichrist* that denies it: For *God* inwardly teaches all his *People* by his *Spirit* his own *Self*: and They so hear the *Word* by the *Ministry* of *Man*, that it is alwaies *God* that teaches them, and not *Man*.

And need not
learn of Man.

II. ERROR.

Arts and Tongues are the Cups in which God drinks to us.

II. Error.

Answer.

In what a *sad condition* then are the *Common* and *Plain People*, that they cannot *Pledge* him? But only the *Learned Clergy* keep these *Cups* to *Themselves*, as heretofote they kept the *Cup* in the *Sacrament*.

R

But

Answer.
Gods drinking to Christians in Arts & Tongues is a profane newness of speech.

But what *strange Phrase* is this? *Savouring* of the *Ranters* Religion; as if *God* was the *familiar Companion* of the *Clergy*, and sometimes drank to them in a *Cup* of *Hebrew*, sometimes in a *Cup* of *Greek*, and sometimes in a *Cup* of *Latine*; and as if sometimes he drank to them in a *Cup* of *Logick*, and sometimes in a *Cup* of *Erbicks*, sometimes in a *Cup* of *Metaphysicks*? Is not this truly, *Profana vocum novitas*, a *Prophane Newness* of *Speech*, never before heard of to my *Knowledge* in the *Church* of *God*, and which the *Apostle* utterly condemns?

12. ERROR.

12. Error. *We shall never keep up Religion, if we do not keep up Learning; but when Learning goes down, Religion goes down too.*

Answer.

Answer.
The Christian Religion is not upheld by Humane Learning.

The *Church* is founded on *Christ*, and *Christ* and His *Church* (it seems) are both founded on *Humane Learning*. It is no wonder now, that *Mr. Simpson* lays so great stress on it everywhere! And that *Men* of his Religion, term the *University*, *Fundamentum Ecclesia*, the *Foundation* of the *Church*. And if *Humane Learning* do indeed uphold all *Christian Religion*, let all *Men* and *Magistrates* come forth and uphold it in the *Name* of *God*. But surely the Religion of the *Gospel* depends wholly on *Christ*, as *Christ* on *God*: and there is no need of *Humane Learning* to support this, except *God* and *Christ* are insufficient. We have a *sure Word* and *Doctrine* of the *Gospel*, that remains firm for ever, and *inviolable*, and *inconquerable*, in and through *Christ*, and his *Spirit*, and the *Father*; and all the *World* shall shatter in pieces, and *Humane Learning* go down to *Hell*, and This shall stand fast for ever: *Heaven* and *Earth* shall pass away, and not one jot or Tittle of my Word, saith *Christ*.

Believers, know that not one *Point* of their Religion depends on *Humane Learning*; But all on *Christ Himself*, who is the true and *Living Word*. Wherefore these are the

fears

fears of *Antichrist* and his *Prophets*, that their *Religion* will go down with *Humane Learning*, because it was set up by it ; But the true *Religion* of the *Gospel* of *God* our *Saviour*, was at first set up without it, and hath hitherto remained without it, and will abide so for ever. And to this the *Spirit* and the *Bride* give witness.

13. ERROR.

Seeing Religious Foundations are so Antient , then keep them up : Your Destruction will never be but from Your Selves.

13. Error.

Answer.

Religious Foundations ! What Religion founded the Universities is well known. For by the Counsel of four Monks, the Scholars of *Bede*, to wit, *Rabanus*, *Albinus*, *Claudianus*, and *John Scotus*, the University which had been translated from *Athens* to *Rome*, was translated by *Charls* the Great from *Rome* to *Paris*, An. 791. And for our English Universities of *Cambridge* and *Oxford* ; Thus it is recorded, That the Study of *Cambridge* was instituted, Anno 630. By *Sigisbert King* of the *East Angles*, who after changed his Purple or Kingly Robes for a Fryars Cool or Hood. And the Lectures here, were begun by four Monks, of which Brother or Fryar *Ode* (as they termed him) read *Grammar*, according to *Priscians* Doctrine : *Terricus* an acute *Sophister* read *Aristotles* Logick, according to the Institutions of *Porphyrius*, and *Averroes* ; Brother or Fryar *William*, read *Tullies* Rhetorick ; and *Gislebertus*, read *Divinity* to them on *Sundays*, and *Saints* days.

Answer.

What Religion founded the Universities.

Studium Cantabrigiense institutum noscitur, Anno 630. à Sigisberto Anglorum Orientalium Rege, qui postea purpuram

in cucullum commutavit. Arnoldus Wion Duacensis, Benedictinus. lib. 5. cap. 94.

An. 895. Rex
Alfredus her-
tante Neoto
Monacho viro
doctissimo,
Oxonii publi-
cam Acade-
miam insti-
tuit, propositis Professoribus literarum præmiis. Georg. Lilius in Chron. Britan. Regnan-
te Eduardo primo, de studio Grantbrig, facta est universitas, sicut est Oxonium, per Curi-
am Romanam. Robert. Remington.

And for Oxford, that was founded by King Alfred, Anno 895. by the perswasion of Neotus the Monk; and Rewards were propounded for those that would profess Learning there. Afterwards both these Schools were made Universities, in Edward the firsts time by the Court of Rome, as Robert Remington affirms.

Yea farther, by the very Names of the Colledges, it is manifest, what Religion set them up; some being founded in the Honor of one Saint, some of another Saint; one being founded in the Honor of Christ, another in the honor of Jesus, another in the Honor of Immanuel, another in the Honor of the Trinity; Whereby they have rent the Name of God in pieces, each one seeking to honor that Name of Christ most, in the Honor of which his Colledge was founded; Yea, some Colledges have been founded in the Honor of Christs Body; as the Colledges of Corpus Christi, in both Universities: and one in Oxford, for the Help of all Dead Souls, and for their rescue out of Purgatory: And so it is well known what Religion founded them. And what Religion will in due time Destroy these Foundations (if they be not Reformed) is as well known.

For, Wickliff whom God raised up to be one of the most Eminent Reformers of the Christian Religion, since the Apostles times, speaks thus touching Universities, Colledges and Students. Seeing Christ (saith he) hath not ordained these Universities, or Colledges, it is manifest that both They and the Graduations in them, are nothing but so much vain Heathenism introduced; in Testimony whereof, as well the Collegiates as other Graduates do seek the things which are their

Quia enim
Christus non
ordinavit istas
Universita-
tates, sive
Collegia, mani-
festum vide-
tur, quod ista,
sicut Graduationes in illis, sunt vana Gentilitas introducta, in cujus signum
tam Collegiati quam & alii Graduati, querunt quæ sua sunt, Charitatis Regulas deserentes:
ex qu pullulant invidiæ, comparationes Personarum & Patriæ, & multa alia seminaria pa-
tris mendacii. Wickliff in Speculo Militantis Ecclesiæ. cap. 26.

own, leaving the Rules of Charity: From whence do arise Envyes, and Comparisons between Persons and Countries, and many other seed-plots of the Father of Lyes.

Again, he having spoken of other Sects, saith, Our judgement concerning Colledges is the same, as touching their General Studies: For through Them, Persons and Countreys are accepted against the Rules of Charity, and inward Envyes are heaped up, with other Sins, Perjuries, and Simonies, against their own Statutes. Notwithstanding it is granted, that out of such Colledges, many Good Things do arise, as well as out of other Sects; yet not so Many, as by the occasion of the sin of the Devil, and the sin of the first Man. And therefore let a Faithful Man be ashamed, to alledge the fruit of such Profit.

--- Quantum ad Collegia in Studiis suis generalibus est idem Judicium. Nam per ipsa, Patrie & Personae, contra Charitatis regulas acceptantur, & intrinsece invidiae, cum peccatis aliis &

perjuriis ac Simonis contra instituta propria cumulantur. Conceditur tamen, quod ex talibus Collegiis, sicut ex aliis sectis, eveniunt multa bona, non tamen tot, quae occasione peccati Diaboli, & peccati primi Hominis. Ideo erubescat Fidelis, fructum talis commodi allegare. Wickliff lib. de cura Pastoralis, cap. 10.

Again, saith he, If these Colledges are in their Conversion rejected of the Lord, who doubts but that to nourish Them in this Way, is no Alms, but the foolish Presumption of a Faction and Party against Christ? For all these Sects, and all Newnesses which are not founded on Christ the Lord, they tempt Christ with the Devil, Mat. 4. seeing they despise the free Ordination of his Sect, and do rather choose another servile Sect, less good; as if they would not ascend into the Heavenly Sion, by the steps which God hath Ordained, but would flie to the Pinnacle of the Temple by the carrying of the Devil. What Alms therefore is it, to cherish such a Childe of the Devil, in Cains Castles, against Christ?

Si Collegia ista sunt in conversione à Domino reprobata, quis dubitat quin sic nutrire eos non foret Eleemosyna, sed Factionis & Partis contra Christum stulta praesumptio. Omnes haec Sectae & omnes Novitates, quae

non in Christo Domino fundatae sunt, tentant Christum cum Satana, Mat. 4. cum spernunt Ordinationem liberam Sectae ejus, & praeligunt servilem sectam aliam, minus bonam; ac si nollent per gradus quos Deus ordinat, in Sion Coelestem ascendere, sed per lationem Satanae ad Templi pinnacula transvolvere. Quae ergo Eleemosyna est, sic fovere puerulum talem Diaboli in Castris Cainiticis contra Christum? Idem.

He also affirms, that one Ideot through the Help of the Grace of God, doth more Good in the Church, then many Graduates in the Schools and Colledges: and, that Gods Inspiration

Melancthon's
testimony of
Wickliff.

Inspiration of *such* doth more profit the Community of the faithful, then all the Universities, and all their Studies and Priviledges.

Thus hath *Wickliff* witnessed in this Matter, who was also Himself Master of *Baliol Colledge* in *Oxford*: And *Philip Melancthon* gives this Testimony of Him, *Equidem sapientem virum judico fuisse Wicklesum Anglum, qui omnium primus, quod ego sciam, vidit Universitates fuisse Satana Synagogas*; that is, I do indeed judge *Wickliff* of *England* to have been a Wise man, who for ought I know, first of all, saw Universities to have been the Synagogues of Satan.

John Hus.
Pedibus con-
culcabitur co-
rona Superbia.
Nam multorum
Doctoratus &
Magistratus,
qui suffocato
in ipsis prorsus
verbo Evange-
lii, jam inve-
recundè nimis
magnificant
Embrias &
dilatant Phy-
lacteria sua,

John Hus also, that excellent Instrument of *Jesus Christ*, and blessed Martyr, saith, speaking on that Scripture, *Isa. 28. Wo to the Crown of the Pride of Ephraim, and the Crown of Pride shall be troden under foot*, saith, The Doctorships and Masterships of many, who having the Word of God wholly choaked in them, do now too shamelessly make broad their Phylacteries, and enlarge the borders of their Garments, and love the chief Chairs in the Schools, and to be saluted in the Markets, and to be called of men Doctor; And by this, They go in the Apparel and Harnes of the Mystical body of Antichrist, because it is written, that He is the King of all the Children of Pride. And the Crown of Pride, of these Children of Pride, shall be troden down.

& amant primas Cathedras in Scholis & saluari in Foro, vocari ab hominibus Rabbi; ac per hoc cedunt in Apparatu & Armamento Corporis Mystici Antichristi, quoniam Scriptum est, Est Rex super omnes filios Superbia. Joh. Hus. Lib. de Regno Antichristi, cap. 14.

What Religi-
on will de-
stroy these
foundations.

And thus, as it is manifest, what Religion founded the Universities; so it is as manifest, what Religion will, in the appointed time, destroy these Foundations, if they be not truly and thorowly Reformed. For surely as they are, if the work of Christ go forward in the World (as it necessarily must do (notwithstanding the present Defection) in the appointed time) They can no more be held up, then the House built on the sand, in the time of Tempest. For the true Spiritual Church is built on the Foundation of the Prophets and Apostles, *Jesus Christ* Himself

Himself being the chief *Corner Stone*; and so it is firmly founded upon a *Rock*, and can never fall. But the *Universities* are built on the *Philosophers* and *Heathens*, *Plato* and *Aristotle* being the chief *Corner Stones*; and so They are built upon the *Sand*. And neither can their own *Hands* uphold them; nor the *Secular Arm* establish them, in that Day, wherein the *Lord alone shall be exalted*. But it is not Men of *Moral* and *Civil Religion* and *Righteousness*, who will do this Work, and execute this Vengeance; for the *Incantments* of the *Universities* are too strong and mighty for all *Humane Spirits*; But the *Called, Chosen, and Faithful Ones of Christ*, when He shall summon them, and call them to his foot, They shall not stand on *Complements, Formalities* and *Niceties*; nor regard *Friendship* or *Enmity*; but through the *Power of Faith*, shall break through all, that can be said and objected by the *Wisdom, Policy, Prudence, and Religion* of Man, and shall execute the *Righteous Judgements* of the *Lord*, on these *Mothers of Harlots, and Fornications of the Nations*.

And whereas he saith, *their Destruction will never be but of Themselves*: I do verily believe that: For seeing their *Root* is *rottenness*, their *Fruit* must needs be *Destruction*. Yea, the *Lord* will raise up his *Word* in the *midst* of them, to *destroy* them: For the *more* the *Word* of the *Lord* shall *blow* upon the *University*, the *more* shall *this Grass* wither, and the *Flower* thereof, that is, *Humane Learning* fade away, till it be at last quite dried up. And this is the *University*, whose *Day* is coming, when *Iniquity* shall have an *End*.

And thus have I done with these *Things*; There were many *Other* things in that *Sermon*, as *contrary* to the *Gospel*, which for *brevities* sake I have omitted.

Now what a *sad Thing* is it, that such *poysenful Doctrine* should be poured forth into an *University Congregation*, and that by the *Ministry* of such a *Man*? And if the *Ceremonies* of the *Law* were in use under the *Gospel*, how ought we to *rend our Garments* at the *Hearing* of these *Things*?

And now, O *blessed Lord Jesus*, who wast *Crucified, Dead, and Buried*, but yet art *risen* from the *Dead* by the *Eternal Spirit*, and art *ascended on High* to fill all things, have *Mercy*
on

The Conclusion.

on thy poor Church, which is so grievously rent and torn this day, by *Wolves in Sheeps Cloathing*; and is thus hurt and consumed by poysonful Doctrines of Men, who seek *Themselves*, and their own Things, to the Harm and Ruine of thy poor People! O thou Son of the Living God, who art the Way, the Truth, and the Life, how shall the Kingdom of Antichrist be brought down, when the Hands of such Men, who seem Pillars in the Church, are stretched forth so strongly, to hold it up? And how shall the Days of Antichrist be shortened, when his Kingdom is coming forth again, in the Greatest Deceivableness of Unrighteousness, that hath ever yet appeared in the World, to delude the Nations? O Lord, remember all thy Promises, and make haste to destroy Babylon the Great, with all its mysteries of Righteousness and Unrighteousness, and let it sink as a Millstone in the Sea, without any hope or possibility of a Resurrection. And seeing there is no hand of Man stretched out for this Work, but all Hands are against it; do thou destroy it, O Lord, without hand, even with the Spirit of thy mouth, and brightness of thy Coming, according to the Truth of thy Promises, and the unutterable Sighs and Groans of thy Spirit occasioned thereby, in the Hearts of all thy faithful and Elect. Even so Lord, And let thy Kingdom come, and make no long tarrying.

AMEN.

A



A
 TESTIMONY
 From the
 WORD

Against
 DIVINITY-DEGREES
 IN THE
 Vniversity,

OR,
 Any Academical Degrees made use
 of, for the Ministry of the Gospel.

THE *Vniversities* (whose very *Soul* and *Life*, do lie in *Humane Learning*, and *School-Divinity*) that they might gain the greater *Profit* to themselves, and *Glory* to their *Children*, have (after the example of the *Heathen*) given their children *Degrees* in *Divinity* (as *They* in *Arts*) and the *Glorious Titles* of *Bachelors*, *Masters*, and *Doctors* in *Divinity*,
 S as

as so many Crowns of Gold upon their Heads, to win them Honour and Reputation with all People who have been under the Delusion of Antichrist.

And in the confirming of these Graduations or Degrees, (which also is done for a sum of Money) they give the Graduates License and Power to Preach, and to Expound the Scriptures, and that by the sole Authority of the University.

For the Vice-Chancellor, admitting a Bachelour in Divinity to his Degree, useth these Words in the Name of the University, *We admit you to declare all the Apostolical Epistles in the name of the Father, Son, and Holy Ghost.* And so the Batchelour in Divinity, hath Power according to his Degree, only to deal with the Apostolical Epistles, but must go no farther. And admitting a Doctor to his Degree, the Vice-Chancellor saith thus, *We admit you to Interpret and Profess all the Holy Scriptures, both of the Old and New Testament, in the name of the Father, Son, and Holy Ghost.*

And thus doth the University, through power received from Antichrist, give men, chiefly for Money, Divinity-Degrees; and through those Degrees, it gives Authority and privilege to Batchelors in Divinity to expound part of the Scriptures, and to Doctors to expound and profess all the Scriptures; and they that gain these Degrees to Themselves are (as there is good reason) the Great Men in account with the University, and also with the Carnal People of Antichrist, how destitute soever they be of the Faith and Spirit of the Gospel.

Wherefore I cannot choose, but give in my Testimony against this Glorious and Gainful Privilege of the Universities, to wit, their conferring upon their Children Degrees in Divinity, and creating them Masters in that Myserie which none can teach but God Himself; and which none can learn but true Believers, who are born of God, and are his true Disciples.

And so I do openly affirm, that Degrees in Divinity (for I meddle with none else) given by the Universities to their Children, are plainly and grossly Antichristian, being most manifestly

con-

Procancelarius Bacchalaureum Theologie admittens, his verbis utitur: Admittimus te ad enarrandum omnes Apostolicas Epistolas, in nomine Patris, Filii, & Spiritus sancti. Doctorem admittens ita dicit, Admittimus te ad interpretandum universam sacram Scripturam, tam veteris quam novi Testamenti, in nomine Patris, Filii & Spiritus sancti. cap. 20. De Ceremoniis in Gradibus conferendis.

University-degrees in Divinity, Antichristian.

contrary to the Word of the Gospel, and the Light that shines in the New Testament.

For first, In the Gospel of God our Saviour, we learn, That only a *New and Heavenly Birth*, makes Men to be of the *true Church*; and that the pouring forth of the Spirit on these *Children of God*, according to the measure of the Gift of God, makes Christians of several Degrees in this Church, and not *Academical Graduations*.

Secondly, In this Gospel also we are taught, that all the true *Ministers of Christ* are *Equal*, and not *One Superior* to Another, as these *Degrees* make them.

Thirdly, In this Gospel also we are taught, that the *true Greatness* amongst *Christs true Disciples*, doth not stand in *Academical Degrees*, or *Worldly Honour and Dignities*, but in the *Faithfuls* near and exact following of *Christ*, in *Word and Conversation*; and that the *sons of Zebedee*, in desiring *Superiority* and *Pre-eminence* above the other Disciples, contrary to the *Life and Doctrine of Christ*, did grievously offend, and were therefore sharply rebuked of *Christ*.

Fourthly, Yea here, we hear *Christ himself* forbidding this very Thing to his Disciples, that *Antichrist* and his *Prophets* might have no cloak for doing the contrary, where his Gospel is truly taught and published. For *Matth. 23.* *Christ* doth forbid his Disciples before all the Multitude, to be as the *Jewish Rabbies or Doctors*, who (saith *Christ*) do their works to be seen of Men, and disguise themselves with different Garments or Habits from others (that they might be the more taken notice of, and have the more respect) and do love the uppermost Rooms at Feasts, and the chief Seats in the Synagogues, and greetings in the Markets, and to be called of men Doctor, Doctor; but saith *Christ* to his Disciples, Be not ye called Doctors, for one is your Master, even *Christ*, and Ye all are Brethren, and so equal.

Whence it is evident, that this Practice of Universities and Colledges in giving men Degrees in Divinity, as they call it, and Titles, Habits, and Dignities accordingly, is contrary to the express Command of *Jesus Christ*, and so is a meer Invention of *Antichrist*, to put Honour and Reputation on his Ministers.

1.
The Gospel
against Divi-
nity-Degrees
in the Uni-
versities.

2.

3.

4.

It is also manifest, that this practice of the Universities, hath all along made many Doctors in the Church, which yet never were Christs true Disciples.

It is also manifest, that these Degrees and Titles do cause men to be Proud, and to lift Themselves up above their Brethren, and to think Themselves Something when they are Nothing; such Graduates usually proving *Theologi Gloria*, Divines of glory; and not *Theologi crucis*, Divines of the Cross, as Luther speaks; that is, proud and haughty Clerks, and not the humble Ministers of Christ crucified.

These Degrees also do break the Simplicity of the People of God, and do prejudice the Communion of Saints.

Farther, these Degrees are a Dangerous Snare to simple People; causing them to receive all for good Doctrine that is delivered by Such Men, though it be never so Erroneous and Unsound; inasmuch as their High Titles which they have gotten in these High Places, and the Reputation of their Learning, strikes an awe into them, that they dare not once question what Such Men deliver, much less contradict it.

Wherefore, as much of the *Mysterie of Iniquity* is discovered and dissolved already, so there is no doubt, but that this *Glorious Relique* thereof, to wit, *Divinity-Degrees*, will also in due time follow, as the *Lightnings of God* shall enlighten the World.

And seeing so much of the *Light of the Gospel* hath shined forth in this Age, it were to be wished that the Universities, Heads of Colledges, and Clergy, would not wilfully for *Worldly Honour, Respects, and Advantage* sake, shut their Eyes against it, or rather with open Eyes, maliciously seek to extinguish it, but that they would be contented, to have all their Honour lye in their Likeness to Christ, who was in the Church as *One that Served*; and who was so far from receiving Honour, and taking Titles from Men, to make Himself thereby of Account in the World, that being Lord of all, he made Himself of no Reputation; and that they would reject all the Pompe and Pride of the false Church, which being destitute of Faith and the Spirit, makes It self and its Ministers Glorious in Outward Names and Titles.

Now

Now though *this* be a plain Case in the Gospel, and there needs no Testimony of Men, yet for the fuller Conviction of the World, I shall add the *Witness* of other Believers, that it may appear, that I am not alone in this Matter; though to have been alone with the Word, would have been sure and safe enough.

In Edward the Third's time, there was an excellent discourse set forth, called, *The Plow-mans complaint*, &c. which testifieth against these Divinity-degrees, in these words, *Antichrist* (saith it) *maketh Masters too many, who teach the People with their own Teaching, and leave Gods Teaching which is needfull, and hide it with quaint Glosses from the mean People. But* (saith he) *these Glossers object, that they desire not the State of Mastery to be worshipped thereby, but the more to profit the People when they preach the Word. For they say, the People will more believe the preaching of a Master, that hath taken a State of School, then the preaching of another Man that hath not taken the State of Mastership. To which he replies, That it is no need that Masters bear Witness to Gods Teaching or Word, that it is True and Good; neither* (saith he) *can any man by his State of Mastership which God hath forbidden, draw any Man from his sin, rather then another man which is not a Master, nor will be none, because it is forbidden him in the Gospel. And a little after, He saith, Seeing we are to believe a mans Works more then his Word, the Deed sheweth well of these Masters, that they desire Mastership, rather for their own Worship, then for Profit of the People, &c.*

After, *John Wickliffe* that chosen servant of Christ, did witness against these *Antichristian Degrees*, who saith, *The Clergy do busily seek their own Worldly Worship, and Glory, and by great Gifts and vain Costs, to be called Masters in Divinity, and to speak before Lords, and to sit at meat with Them, and not to teach truly the Gospel to all manner of Men, by meek Life, and freely, as Christ bids.*

The same *Wickliffe* on *Mat. 23. cap. 4.* saith, * *Although in*

The Saints & Martyrs against Divinity-Degrees.

Plowmans complaint.

John Wickliffe.

* *Licet in quibusdam studiis Nomen Doctoris sit excellentius, cum sit Ritus Gentilis ex multis Honoribus & sta-*

tibus aggregatus, tamen in textu Apostoli sumitur simplicius, pro quocunque Fideli, qui notabiliter docet Fdem Catholicam; & sic dicit nomen Doctoris Meritum & Laborem, & interimit Superbiam & status Eminentiam quoad Mundum. Wickliffe Tractat. in cap. 23. Mat.

some studies, the name of Doctor imports Excellency, seeing it is a Heathenish Rite, heaped together of many Honors and States, yet in the Text of the Apostle, it is taken more plainly, for any Faithfull Man, who doth notably teach the Catholick Faith: and so the name Doctor, speaks Desert and Labour, and takes away Pride and Eminency of State, according to this World.

Breviter, omnis
Secta, Status
vel Operatio,
quam Christus
non approbat in
suo Evangelio,
est rationabili-
ter dimittenda;

ideo cum Christus non approbat sed reprobat Gentile Magisterium supradictum, patet quod est de Ecclesia dimittendum. Idem.

Nota quod no-
men Officii
multum distat
à nomine Gra-
duationis

Again, saith he, Note that the Name of an Office, doth much differ from the name of a Scholastical Graduation, heathenishly brought in.

Scholastica, gentiliter introducta. Wickliffe, in Sermon. Domini in Monte.

Cum periculum
& superfluitas
sit in isto No-
mine, videtur
quod istud No-
men sit ratio-
nabiliter fugi-
endum.

John Hus
lib. de
Regno, &c.
Antichristi.
c. 14.

He saith also, That Christ hath specially forbidden his Disciples, Heathenish or Scholastical Mastership; and that Christ would have the name of Master or Doctor singularly reserved to Himself, seeing He, by reason of his Hypostatical Union, hath a certain Excellency which cannot agree to any other of Mankind. And concludes, That seeing there is Danger in attributing to Men the Title of Master or Doctor in Divinity, therefore in good Reason, those Titles are to be shunned in the Church of God.

John Hus also saith, That they who take to Themselves Academical Degrees, and Titles answerable, do go in the Apparel and Harness of the Mystical Body of Antichrist, who is the King of all the Children of Pride, to wit, of the Masters and Doctors in Divinity.

Again, in another place He speaks to this purpose, Christ (saith he) saith, John 8. Neither came I of my Self, but the

the Father sent me; so the Saints have come in the Name of the Lord Jesus, and in the Name of Jesus they have performed their Priesthood, and he is the Crown of their Glory: * and by this, They are distinguished from certain, who are otherwise Crowned as Masters, and Doctors, and Batchelors, and from others of other kind of Titles, according to the manifold Wisdom of this World: for These excelling Others by their Pains, and through their own Science and Learning, are notably beautified with their own Titles and Crowns, and therefore do rather perform their Office in their own Name, then in Christs. Thus he.

aliis variis generis Titulorum, in multiplici Scientia hujus Mundi,

* *Ac per hoc distinguuntur à quibusdam aliunde Coronatis, ut Magistri & Doctores, & Baccalaurei, nec non*

Luther speaks much to this purpose also: but I shall have occasion to use him more largely.

Zuinglius on that Scripture, Mat. 23. Be ye not called Doctor, for one is your master, Christ, &c. saith thus, Thou hearest here, that these Titles of Masters and Doctors, are not of God, seeing Christ forbids them.

& *Doctorum non ex Deo esse, quum Christus hoc vetat.* Zuingl.

Luther.

Zuinglius.
Audis hic hujusmodi Titulos Magistrorum

Conradus Pellican also, a godly Preacher, having the sense of this on his Death-bed, desired his friends, that he might by no means be buried, as the manner then was, in the Habit of a Doctor, *quia sperabat se resurrecturum ad judicium non ut Doctorem, sed ut humilem Christianum*; because he hoped he should rise to Judgement, not as a Doctor, but as an humble Christian.

Conradus Pellicanus.
Melch. Adam in Vita Pellicani.

Now methinks, the clear and precious Word of Christ alone, should take off the Universities and Clergie from giving, and receiving these Degrees and Titles, if they do in good earnest profess themselves to be his Disciples; but how much ought They to be ashamed and confounded, when they see Other Believers, for the love of Christ and his Word, utterly renouncing these Things before their faces, that They, if they persist, may be left wholly without excuse before Christ and his Church!

And now for the Conclusion of this matter, I shall hold forth

The true
Divinity-
Degrees in
the Church
of God, which
Christ Him-
self first took.

Christs first
degree in the
Church, was,
His Divine
Sonship.

His second de-
gree,
His Unction.

His third de-
gree,
His victory
over tempta-
tion.

torth to the *Universities*, the *true Degrees*, which *Christ* the *Son of God*, did *Himself* take in the *Church of God*, and which *all his Saints* are to take after his *Example*.

Iesus Christ, the *Son of the living God*, the *first and chief Teacher* of the *New Testament*, did neither commence *Bachelor* nor *Doctor* in *Divinity*, but he took *five other Degrees*, wherein the *University Graduates* are *usually wanting*.

Christs first Degree in the *Church* was this, that *He was the Son of God*, as the *Lord* said to him, *Thou art my Son, this day have I begotten thee*; and again, *This is my beloved Son, in whom I am well pleased*. And this is the *first Degree* that *Christ himself* took in the *Church*, his *Divine Sonship* according to his *Humane Nature*. And this *Degree* all the *Faithful* take with Him, for They all are *begotten of God*, and born of the *immortal Seed* of his *Word*; and their being the *Children of God* through *Faith*, is the *first Degree* also that They take in the *Church*.

2. *Christs second Degree* in the *Church*, was *His Unction with the Spirit*; for being the *Son of God*, the *Spirit of God* came and sate upon him in the form of a *Dove*, which was his *New-Testament Baptism*: and his *First Degree* was confirmed to him by the *Father*, when he took this *Second*; for whilst the *Spirit* rested on him, a *Voyce from Heaven* said, *Thou art my beloved Son, in whom I am well pleasd*.

And this *second Degree* also, all the *Faithful* take with *Christ*; for They all as his *Fellows*, are *anointed together with Him*, the *Chief* among them; they as *Members* are *anointed together with Him the Head*; with the *same Oyl of Gladness*; and being *Sons*, *God* sends the *Spirit* of his *Son* into their *Hearts*; and the *Spirit* of the *Son* in their hearts, is a *sure Testimony* they are *Sons*: and their *second Degree* also confirms their *first*; to wit, the *Gift of the Spirit*, their *Sonship*.

3. *Christs third Degree* was this, that after *He was anointed by the Spirit*, and declared to be the *Son of God*, then for the *Proof* of both, *He was led by the Spirit* into the *wilderness* to be tempted of the *Devil*, *fourty dayes and nights together*

gether; and in all these *Temptations*, through his *Sonship*, and *Unction* he overcame the *Devil*, and came away *Conqueror*: And this was his *third Degree* in the *Church of God*, that the *annointed Son of God* overcame the *Devil*, in all the *greatest*, and most *grievous Temptations*, he could assault him withall.

And this *third Degree* also, all the *Faithfull* take with *Christ*; for when they are the *annointed Sons of God*, *Satan* sets upon them, with all *sorts of Temptations*, and they are led by the *Spirit of God*, to *wrestle with Principalities*, and *Powers*, and *Spiritual Wickedness* set in *high Places*, and the *Rulers of the Darknes* of this *World*: and yet *They* in the *strength of their Sonship and Unction with Christ*, do also with *Him*, tread *Satan* under their feet, and go away *Conquerors* through the *Grace of God* in them; and this also is their *third Degree* in the *true Church*.

4. *Christs fourth Degree* in the *Church* was this, that after his *Sonship, Unction, and Victory* over the *Devil* in all *Temptations*, He then went forth as a *fit and able Minister* to teach the *Gospel of the Kingdom*, against all the *Enmity and Opposition* of the *World, Devil, and false Church*, as it is taught us, *Matth. 4. v. 11. & 17.*

His fourth degree.
His teaching the Word.

And this *fourth Degree* also, all the *truly Faithfull* take with *Christ*. For, after they through *Faith* are the *Sons of God*, and through their *Sonship* are *Annointed*, and through their *Unction* overcome the *Devil* in all his *Temptations*, then also they preach the *Gospel of the Kingdom*, being all of them a *chosen Generation*, and *royal Priesthood*, to shew forth the *Virtues of Him* that hath called them out of *Darknes*, into his *marvellous Light*, as *Peter* testifies: and they all *speak as they do Believe*, and have *Experience*: and there *Sonship, Unction, and Victory over Temptation*, is as *sufficient a Ground* for them to teach, as it was for *Christ* to teach; and so they without any *Regard of the Laws of Antichrist, or Orders of the Clergy*, go forth to teach the *Everlasting Gospel*, as *Christ* did before them; and this is the *fourth Degree* of *Christ* and the *Faithful* in the *Church*.

5. *Christs fifth and last Degree*, which he took in the *Church*

His fifth degree.

His dying for
the Word.

Church was this, that he having both preached and lived the Word, whereat the *World* and *Worldly Church* were wholly offended, and enraged; did at the last, willingly confirm his Doctrine with his Death, and did seal to the Truth of it, with his Blood; exposing Himself to the most shameful and ignominious Death of the Cross, to confirm his Gospel to his Church; and this was the highest and most glorious Degree that Christ took in his Church, as Christ testifies, when speaking of his sufferings, he saith, *Now is the Hour come, that the Son of Man should be glorified.*

And this fifth Degree also, all the truly Faithful do take with Christ, either in Deed, if need require, or in Preparation and Readiness of mind, and that whilst they live in outward Peace. All the blessed Martyrs have taken this highest Degree in the Church with Christ; and all the rest of his Seed have been, and are ready to take it also, when it is the good Will of their Heavenly Father, seeing They can say, in the same Faith and Spirit with Christ, even in this matter, *Father, if it be possible, let this Cup pass from me; yet not My Will, but Thine be done:* for they also are come to do the Will of Him that sent them, even to the laying down their Lives.

Now these are the only Degrees, that Christ Himself took in the Church, and which all the Saints take with Him; and the true Spiritual Church of Believers, allows and approves no other Degrees but These.

And what now are the University-Degrees in Divinity to these? they are Degrees in Antichrists Church only; and every Heathen or Humane Creature, Turk or Infidel, may take them as well as They, with a little Time and Pains, and Money.

Wherefore (that I may turn my speech a little to the University) Do thou University (if thy Day, and Time of Visitation be not already past) lay this to Heart, how much thou hast departed from the Gospel of Christ in this Matter, as well as in all the rest; and hast received the Doctrine, and Laws, and Methods, and Manners of Antichrist, where-with thou hast deceived Thy Self as well as the Nations. And thou University, hast like thy own mother Babylon, My-
sterie

sterie written on thy *Forehead*; for thou hast taken to Thy Self this Glorious Title, *ALMA MATER*, the *Beautiful Mother*, which only belongs to *Jerusalem* from above: and though thou hast brough forth a company of *Prodigious Children*, *Heathenish*, *Foolish*, *Vain*, *Vile* and *Abominable*, yet hast thou called them *Learned*, and given them *Degrees in Divinity*, contrary to the *Degrees in the Gospel*, and hast sent them forth, into every *City*, *Country*, *Town*, and *Village*, as *Ministers of Christ*, yea as *Sons of the Morning*, though yet very *Unbelievers* and altogether destitute of the *Spirit*: And thus hast thou deceived the *Nations*, and given them a *false Ministry* instead of a *true*; and by this *false Ministry*, a *false Word* in stead of the *Gospel*; and the *World* hath not at any time received a *Greater Wo*, nor more *Grievous Plague* then from *Thee*: Wherefore thus saith the *Word of the Lord*, The day of thy *Vengeance* is coming, and the *Teers* wherein thou shalt be made *Desolate*; and thy *Dainty and Goodly Things* shall depart from thee, and thou shalt find them no more at all; and the voice of *Musitians* and *Pipers* shall no more be heard in *Thee*; For in *Thee* is found the *Blood of Prophets* and of *Saints*, and of all that have been slain upon the earth. Thy *Humane Learning*, to wit, thy *Philosophy* and *School-Divinity*, and the *false Ministry* that they have set up, and the *false Christians*, that have proceeded from that *Ministry*, have devised and executed all these *Murders*, and *Massacres*, on the true *Saints of God*.

F I N I S.

Quis est sapiens & intelliget hæc?



The Testimony of *Martin Luther*
upon the whole matter ,

To wit, touching

*Universities , Humane Learning , or
Philosophy , university-Degrees , &c.*



Martin Luther in his Answer to *Ambrosius Catharinus*, expounding the *Vision* concerning *Antichrist*, Dan. 8. speaks thus :

The twelfth and last face of Antichrist , is that Chaos , and open Gate of Hell , yet very comely to behold , to wit , the Universities ; into which , Perjurie , and the Abuse of Gods Name , are the Entrance ; and the Progress is a free and most licentious Conversation , in all manner of Wickedness . And yet under these Sins and Destructions , Science and Sapience are promised . Yea Titles and Degrees are given in stead of Rewards .

But what do they perform at length ? First , the more Choice Youth of Christian People are here prostituted , and are cast into the open Throat of Hell ; that I verily think this Destruction was figured by the Idol Moloch , to whom anciently they

made their Choice Children to pass through the fire. Afterwards Aristotle being read to them, and not rightly understood, the Wits of Christian Youth are exercised with Heathenish and Humane Learning, yea, are quite blinded and oppressed with it. And instead of the Word of God, the Doctrine of Antichrist is delivered, that it may seem, the Devil Himself could not bring forth a more subtil and effectual Invention and Engine, utterly to extinguish the Gospel, then to set up Universities. Wherein, under the Pretence of Christian Doctrine, nothing should be taught, but that which is most contrary to the Christian Faith. And if at any time it seems good, to call forth the Choicest to the Government of the Churches, they call them out of these Stews and Dens.

And truly to me, this last Face of Antichrist seems to be the most hurtful of all, because this hath the Pretence of the Word, when all the rest have only the colour of Example; and this is plainly Schola Hidioth, the School of Propositions, of which anon. For it is incomparably the Greatest Prejudice, under the colour of the Word, to teach Things contrary to the Word; seeing the Face of Examples, is formed and strengthened by the Face of the Word, which otherwise would soon come to nothing, if the Word should reign in its Genuine Sence; and also, seeing the pretence of Examples doth only deceive the Manners; but the Pretence of the Word, overthrows the Word. But if by any Grace of God, the Universities should receive the Word (to wit, instead of Philosophy and School-Divinity) how soon would the Papacy, with all its Faces or Appearances perish? seeing this Face, to wit, the Universities, is the Prop, Bones, and whole Strength of that Knigdom of Faces.

This Deceitful Face seems to be foretold, Rev. 9. which Scripture, it is worth the while to rehearse, and a little to unfold. For John saith, The first Angel sounded, and I saw a Star fall from Heaven unto the Earth, and to him was given the Key of the Bottomless pit, &c. I will here make tryal a little (saith he) with my own Apprehension. Now certain it is, that by Angels through all the Apocalyps, is meant the Overseers of Churches, as doth plainly appear out of the
second

Rev. 9. from
the first to the
twelfth verse,
expounded by
Luther.
Vers. 1.

second and third Chapters, where it is written, to the Angel of Ephesus, Smyrna, and others. Further, that other sort of Angels which sounds the Trumpet, of which there are seven mentioned, chap. 8. cannot agree to any but the Roman Bishop, seeing no others are said to sound with Trumpet. Now to sound with Trumpet, can be nothing else, as appears by the consequence of the Text, and the following effects, then to make Decrees, which none ever arrogated to Himself, besides the Bishop of the Roman Church. Neither is it said in vain, that they prepared Themselves to sound, seeing chiefly in these Popes, there hath been an impatient fury, and unquiet Tyranny, to make Laws, and thereby to subject Others to Themselves.

But let us come to our first Angel, who was the first among three, who were to bring three Woes upon the Earth, and this is He, who did first institute and confirm Universities, whom it is not easie for me to name, Histories so varying in this matter. But let him be whosoever he was, he was a Star fallen from Heaven to Earth, whether it were Alexander of Hales, or (which I rather think) St. Thomas, who only (after the Universities were approved, and this Angel had sounded) was either the first, or chief Author of bringing in Philosophy into the Christian World, being the most Aristotelian, yea plainly Aristotle Himself, to whom, as to the Earth, he fell from Christ the Heaven, having obtained the Authority of that most Wicked Angel, approving such Studies.

And he received the Key of the Bottomless Pit, and opened it, and brought forth to us Philosophy, long ago Dead and Damned by the Doctrine of the Apostles: and from thence ascended the Smoak of that Pit, that is, the meer Words and Opinions of Aristotle and the Philosophers, as the Smoak of that great Furnace: for then Philosophy prevailed, and became of large Extent and Power, so that Aristotle was made equal with Christ, in respect of Authority and Faith. And hereby was the Sun darkned, (even Christ the Sun of Righteousness and Truth; Moral Vertues being brought in, instead of Faith, and infinite Opinions instead of Truth) and the ayr also, with the Smoak of the Pit; that it may be understood, not to be

Ver. 20

be an Eclipse of the Sun, but the obscurity of the Ayr and Sun, by the Smoak of the Pit ascending, to wit, Humane Doctrines, obscuring Christ and his Faith, as the Sun and Air.

Ver. 3.

And out of the *Smoak* of the *Pit*, there came forth *Locusts* on the Earth. Here the People of the Universities, bread and born of Philosophy, are called *Locusts* by a most fit Name, because they are without a King, that is, Christ, and lie in Companies, as is said, Prov. 3. and also because they waste and burn up all green things, where-ever they light; and so the Grammarians think they have their name *Locustæ*, *Locusts*, à loco usto & vastato, from the place which they burn and waste. And so, this People of the Universities, consumes and burns up all the green Pasture of Christ, that is, the fruit of Faith.

And Power was given to Them, as the *Scorpions* of the earth have Power: to wit, to wound the Conscience of Men, because the green Fruit of Faith being wasted, which heals the Consciences of Men, it cannot be but the Conscience must be hurt and prejudiced.

Ver. 4.

And it was commanded them, that they should not hurt the *Grass* of the Earth, nor any *Green Thing*; that is, that they should not hurt the *Elect*. For they do not hurt all, neither do natural *Locusts* hurt every green thing, but some certain Place: so it is here.

But only those Men who have not the *Mark* or *Seal* of God in their Foreheads; that is, some *Grass* they should hurt, to wit, those who have not Faith, which is the *Mark* of God, which we carry in a pure Conscience and free Conversation.

Ver. 5.

And it was commanded Them, that they should not kill them, but only should torment them five months. This seems to be spoken of Moral Doctrine, which seeing it teaches us the Knowledge of Sin like the Law of God, it doth not kill, but only afflict a man with Vain Studies, wherein he is alwaies learning, and yet never coming to the Knowledge of the Truth: For They who are killed with the Letter, are quickned with the Eternal Spirit, they are not tormented five Months, that is, the whole time of their Sensual Life, in which Moral Vertues reign. And we see by Experience, that all Moral Divines,

are

are of a most Evil and unhappy Conscience, full of Scruples and Unquietness, and have Power neither of Good nor Evil: and therefore it follows,

And their Torment is, as the Torment of a Scorpion when it strikes a Man. Behold here a Wounded Conscience: for here he expounds what he had said before, that they are not savingly killed, nor spiritually quickned.

And in those days men shall seek Death, and shall not finde it, and shall desire to Dye, and Death shall flee from them: to wit, the Death of Sin, which doth too much live in the Conscience, and yet is not rightly known; for if it were known, presently it being slain, would perish: But this cannot Aristotles Ethicks do, but it is the Office of the Letter and the Spirit.

And the shapes of the Locusts were like to Horses prepared to Battel, to wit, of Scholastical Disputation and Conflict. He describes the War by this Allegory; for they are ready to argue pro & contra (as they speak.) And on their Heads were, as it were, Crowns of Gold: that is, the Names and Titles of Degrees, as, Magister noster Eximius: sacra Theologiae Humilis & Indignus professor, &c. that is, Our famous Master: and, the Humble and Unworthy Professor of Sacred Theologie, and the like. And these Crowned Ones, John Hus called Hypocritas Coronatos, Crowned Hypocrites: and by reason of these Crowns, they have Authority and Power among the multitudes of Carnal Christians, who are willing to entertain Antichrists Pomp into Christs Church. Yet have they not true Crowns, but as it were Crowns of Gold, which yet they are very proud of, and are much pufft up with them, though usually they are set on the Head of Ignorance and Error.

And their Faces are like the Faces of Men, because their Doctrine and Life is governed, not by the Spirit of Faith, but by the Dictate of Natural Reason, and by the Light of Nature illuminated by Aristotle.

And they had Hair like the Hairs of Women. For Philosophy brings forth effeminate Ministers, given to ease and luxury; and in whom is nothing of Spirit, nor of Manly Abilities

Ver. 6.

Ver. 7.

Præparatis in prælium, & armatis omni genere Doctrinæ, & arte loquendi, arguendi, respondendi, exhortandi: potentes sunt ad invadendum & defendendum quancunque velint Veritatem, aut Speciem Veritatis, armati nihilominus omni apparentia Facetia & Honestatis. J. Hus. Et super capita eorum Corone: i.e. Tituli Magistrales, vel Dignitatum & Graduum in Ecclesia, investitura. J. Hus.

Ver. 8.

ties in Christ. For the Hairs are Priests, as you may see, Psal. 68. Isa. 3. and in other Places.

And their teeth are like the Teeth of Lyons; Consider only the Thomists instead of all other Divines, whether they be not biting, slanderous, and devourers of all that speak a Word against Aristotles Divinity. Yea, the Thomists, Scotists and Modern men, bite one another among Themselves, and sharpen against one another, not any teeth, but the teeth of Lyons; neither is there any sort of Men which war more fiercely, or with greater hatred, then those Sects of Divines, each of which desires to devour the Other, that it may reign alone.

Ver. 9.

And they have Breast-plates, as it were Breast-plates of Iron; and this is the pertinacious and confident Presumption of Each Sect, on the truth and soundness of his Opinion: and by these Iron Breast-plates they are unconquerable: And these are the Principles of each Sect.

And the sound of their Wings was as the sound of Chariots, and of many Horses running to Battel: the Wings are the Words of those that dispute and conflict, by which they do impetuously, brawlingly and clamorously rush on one another, and fight: as we see in the Tumults of Disputants both by Words and Writings, where neither yeilds to neither, but Each one is Unconquerable. For he signifies this pertinacious affection of Disputing, by the rushing of Chariots and Horsemen.

Ver. 10.

And they had Tails like unto Scorpions, and there were Stings in their Tails, and their power was to hurt Men five Moneths. Here he explains what before he had propounded, to wit, that the Fruit and End of this Divinity, is nothing but evil Consciences, during all the time of the Sensual Lives of Men. For that Divinity is an Abomination to those who are Spiritual, because these are without the bounds of the five moneths, in the Spirit of Liberty.

Ver. 11.

And they had a King over them, which is the Angel of the Bottomless Pit, whose name in Hebrew is Abaddon, and in Greek Apollyon. Here we may learn that the Rector General of all Universities, is not Christ, nor the Holy Spirit, nor any Angel of God, but an Angel of the Bottomless Pit,

that

that is, one that is Dead, and is among the Dead and Damned. Who is it then? even that Light of Nature, to wit, Aristotle, who doth truly reign in the Universities, as Abaddon, and Apollyon, that is, a Waster and Destroyer of the Church. For we have said that an Angel signifies a Teacher or a Doctor in the Church. And certain it is, that Aristotle who is Dead and Damned, is at this day, the great Doctor of all the Universities, rather than Christ; for He reigns alone, being exalted by the Authority and Study of Thomas, reviving Freewill, and teaching Moral Vertues and natural Philosophy; to wit, the three-headed Cerberus, or three-bodied Gerion.

Behold the first Wo which the Church hath from the Romish Antichrist by the Ministry of Saint Thomas: and They whose duty it was chiefly to have prohibited and extinguished these things, they chiefly have erected and established them.

Thus Luther, word for word, in the forenamed place. He also in his book *De abroganda missa privata*, speaking of the Idol Moloch, saith thus:

Moses and Jeremy have described the Worship of this Idol to be after this manner, That they did burn or offer to Him their Children in the fire, supposing that hereby they did perform the greatest and highest Service to God, inasmuch as after the example of Abraham they do not spare their own Children; though they do this, not only not being called as Abraham was, but also without Faith, and in the highest Wickedness; and therefore the Psalmist testifies, Psal. 78. That they offered not their Children to God, but to Devils. For whatsoever is not done by the Call and Command of God, is not done to God, but Devils, who suggest this, though it be done under Pretence of the Name of God.

Now hereby (saith he) I conceive the Universities to be represented, in which the best and choicest Part of Christian Youth is offered, as it were in Burnt Sacrifice to God, that there they may be instructed, and be made as it were wholly Divine. For the Common People believe there is no Place under Heaven, in which Youth can be better instructed, so that even Religious People have recourse hither. For to learn any Thing out of the University, is to learn Nothing: but to have studied in

Luthers second Testimony.


the University, is to know all Things. There all Divine and Humane Things are believed to be taught: for no man sends his Son hither, with any other Opinion then this, that he can no where be better sent. They think they perform the Highest Service to God, that they offer their Sons to be formed according to the Instruction of Godliness, that thereby they may become profitable and useful Ministers, Preachers, Governours, who may wholly become Gods own Portion, and be useful both to God and Men.

And hereto appertains the name Moloch, which signifies a King, or Kingly, because this kind of Study doth honour them with Degrees and Promotions, and renders them fit and able to Govern Others. For we see, that all that are preferred to Governments, are taken out of Universities: and he that is not a Graduate or Member of an University, is not qualified for Preferment, or to be set over any People: but let the Ass first be crowned (to wit, with a Degree) and then let him reign.

And Parents do not see, and They that do see, do not regard, that Youth are usually here destroyed, through rude and vile Manners, none commonly forbidding them. Yea Fornication, Luxury, and other manifest sins do but mildly destroy them: but that they are indued and possessed with Philosophical, Heathenish, Humane, Wicked, and Impious Opinions, this is the fire of Moloch, which no tears can sufficiently bewail, seeing through this they especially are devoured and perish, who are the most studious and modest Youth in Universities. So great is the Fury of God upon this Valley of Tophet and Hinnom, that they perish more grievously who learn most, and live modestly, then they who learn nothing, and are corrupted with lusts. For These learn Nothing which is to be unlearned again, seeing they know they do Evil; whereas the other suck in Poison which happily or never they do vomit up again, holding that for Good which is Evil, and instructing Those with the like Opinions, whom they take to teach.

And to these Pits of Hell it is to be imputed, that the Sun of the Gospel is obscured with the Smoak of the Pit: for out of this Smoak proceed those Locusts, which possess all Chairs, and Pulpits, and administer all Governments, that Satan from the beginning of the World could devise Nothing in all the World more

strong


*Ut Academiis,
ab initio Mundi,
Satanas nihil excogitaret
presentius, ad
vastandum fidem
& Evangelium, toto
Orbe.*

strong and pernicious to waste Faith and the Gospel, then Universities: Neither was it meet that this Evil should arise, but in the End of the World, when the World through the prevailing of Sin, being loaden with the Wrath of God, should draw near to Hell and Damnation. For the miserable People must needs hear those Things taught, and delivered out of the Pulpits, which those Molochites have learned in the Universities. And they have learned nothing but the Highest Blasphemies of God. Neither is it lawful to have any where, any other Pastor then These.

In Jeremiah that Valley is called Gehinnom, from whence Christ took that word Gehenna, which what it signifies, I do not well know: but it seems to me to come from Janah, which signifies, to eat up, or to pill, or waste, as Tyrants or Usurers, do pill and suck out the People: so that Gehinnom is the Valley of pilling or wasting the People. For These being set over the People as Shepherds, ought to feed them with the Word of Life, and They instead thereof, do insensibly waste and devour them, in their Body, Goods, and Soul, with the pestilent Doctrines of Universities. And such Teachers do the Universities, those Synagogues of Perdition, give us. Thus Luther.

These now are Luthers own Words, which I have made legible to English Men. Wherein it is manifest that He condemns the Universities in the very Institution and Constitution of Them, and chiefly in their Chief Studies, Humane Learning, and School-Divinity; and also, as to that gross Popish Opinion, that they are the Fountain and Nurseries of the Ministry: and that None are fit to Teach, or so fit to Teach, as Those that have been educated in Them. Yea though these be Raw, Foolish, Ignorant Fellows, yet being University-Graduates, must they be set over Towns, and Parishes, and the miserable People must not only hear Them and their foolish Doctrine, brought from the Universities, but also must be constrained by Secular Power and Laws to pay them well for such Pains, which tends only to the ruine of their Souls for ever: and no Hand is yet strongly and resolutely stretched out, to deliver the People from this intolerable Bondage. For the

the Necks of the People of the World have never endured so grievous a Yoke from any Tyrants, as from the Doctrine and Domination of the Clergy. For Worldly Tyrants have only afflicted mens Bodies and Temporal Estates, which reacheth but to this short Life: but these spiritual Tyrants, the Clergy or false Ministry, when they have got Countenance, Strength, and Ayd from the Worldly Magistrates, how have they with their Academical, Philosophical, Heathenish Divinity infected, poysoned, and destroyed the People to Eternal Death, and No Body durst shun Them; upon Pain of Temporal Death, or Punishments! But now, through the great Goodness of God, and his mighty Providences and Works from Heaven, it is a more Happy Age: and Happy shall They be, who being called forth, shall do the Work of God against all Discouragements and Difficulties, and shall not with Ephraim being harnessed, turn their Backs in the Day of Battle.

And now to return to our Business again, touching the Universities, let none object that Luther speaks against Popish Universities only; for this is but a weak and simple Defence, and altogether unable to ward off the Mighty Blow of Gods Word, from their Heads and Hearts. For the Things condemned in the foregoing Testimonies of Luther, are the Self Same for the Substance of them, as do live, prevail, and flourish in our present Universities, as hath been before declared, and I leave it to every faithful Christian to judge the Truth in this Matter. But men would fain preserve their Titles, Degrees, Authority, Dignity, State, Stipends, and therefore for Defence of These Things, they must needs say Something, though it be to never so little Purpose: but yet by such Discourse, they sufficiently declare how cool and icie they are for Christs Interest, and how zealous for their Own.

But certain it is, that as the Universities were set up at first, as Nurseries for Antichrists Kingdom, Men being therein so educated (according to the undertaking of Charles the Great) in Philosophy and School-Divinity, that it might be said to them, *Vos estis Sal Terra, & Lux Mundi*, Ye are the Salt of the Earth, and the Light of the World (which

yet

yet only agrees to the Faithful, who are born of God) so have they still remained the Same hitherto in Substance, though not without some small Change of Outward Form.

2. For first, the Philosophy taught and studied in the University, is the very Same that it was at first; and this Philosophy is nothing but the Religion of the Heathen. For what the Law was to the Jews, and the Gospel is to the Christians, Philosophy was, and is to the Heathen; and in this Study the poor Lads waste the flower and cream of their Lives to no purpose, but to make them more Heathenish, Corrupt, and Bold in Evil, then they were by Nature. And,

For their Divinity, which they usually learn in the Universities, out of the Fathers, Schoolmen, and Systems; and in which they are trained up, to Dispute either for it, or against it, in the Schools (it being in seriousness, all one to Them, what they hold and maintain in Religion, seeing all is but Opinion to them) and which they after teach to the People, with special Regard to their own Profit and Advantage, this is not the true Word, and Ministry of the Gospel. For the Gospel is the Word of Faith; which Word, is the Word in our Hearts, according to the Tenor of the New Covenant, wherein God saith, *I will write my Law in their Hearts, and put it in their Inward Parts*; But now the University-Divines, the Truth being indeed dead in their Hearts, and having no Presence nor Power there, they take it up out of the Books and Writings of Men, wherein it hath been buried; and by this Means, bring forth a dead Doctrine to the World (which Other Men have spoken, but Themselves have no Experience of) and not the Word of Life, which hath quickened them; but only a Dead Letter, raised up like the Living Letter, which they present to them; as the Witch of Endor, raised up a Dead Samuel in the outward Habit and Appearance of the Living Samuel, and presented him to Saul: so these University-Divines bring forth the outward Garments and Appearance of the Truth to the People, when they do best; but the Substance, Soul, and Life of the Truth, they cannot bring forth, because they have not the Living Word of God in their Hearts, but have only a

Dead

The University Philosophy.

The University Divinity.

The University-Preachers.

Dead Word, which they gather out of the Books and Writings of Men. And this is the *University-Divinity*.

And Lastly, The *Preachers* which the *Universities* send forth, are usually in the greatest *Enmity* to *Christ* and his *Gospel*, of all other Men whatsoever, and do bring greatest *Prejudice* to *Christs Kingdom*, and greatest *Advantage* to *Antichrists*. For when Men *without Learning*, and yet without the *Spirit of Christ*, will undertake to teach the People (as many also now do) their *Ignorance* is manifest to all, and is judged of all, and they through their *Rudeness*, can never long deceive the *World*; but now, when Men are as destitute of the Spirit as *They*, and yet have *Humane Learning*, and the *Letter* of the Word, in a *Philosophical* sense, to help them, this is that, that exceedingly endangers and deceives the *World*; the People supposing, the *Doltrine* of the *Gospel* according to *Philosophical Learning*, to be the *Ministration* of the *Spirit*, and to be sufficiently enough, to instruct the *Church*. And so *Antichrists Kingdom* is set up with *Credit* and *Renown*, by These: whereas the *Ignorant Teachers*, who are destitute of the *Spirit*, are able to do Him no considerable *Service*. But *Christ* will not have the *Learned Men* to be Teachers in his *Church* through their *Learning*; and as little will he have *Ignorant Men* to teach in his *Church*, because of their *Ignorance*; but whether Men be *Learned* or *Ignorant* according to the *World*, it is no matter in *Christs Church*, where each Man is to speak in the *Spirit of Christ*, which makes both the *Ignorant* and the *Learned* alike wise in *Christ*: and so the *Learned Man* becomes *Ignorant* in the *Church*, to be *Learned in Christ*; and the *Ignorant Man* without *Worldly Learning*, forthwith becomes *Wise in Christ*; and the *Learned*, and the *Ignorant*, meet together only in the *Wisdom of Christ*, which is the *Wisdom of God*, and swallows up at once, all the *Learning* and *Ignorance* of the *World* alike, and will have all *Wise* alone in it *Self*.

Wherefore, all *Universities* being left and forsaken as to this *Matter*, let *Learned* and *Ignorant Men* come alike to *Christ*, to be made *Wise in Him*, who is made unto us of *God*, our only *Wisdom*.

FINIS.



THE
Right Reformation of Learning,
Schools and Universities, according
to the State of the Gospel, and the True
Light that shines therein.



Though I do not pretend to that *Wisdom* which might direct the World (farther then the *Word of God* is with me) yet shall I be bold, as one who desires to be faithful to *Christ*, and profitable to his true Church, to offer my apprehensions and advice to the Called, Chosen, and Faithful Ones of *Christ*, that either now are, or hereafter may be in Authority in these Nations, touching the instructing Youth, and ordering Schools.

1. First therefore, as to this matter, I do judge, there neither is, nor can be any greater evil then to bring up Children in ease and idleness, and to suffer them to live freely and without controule, according to those Natural Lusts and Corruptions which they bring along with them into the World, which do soon wonderfully improve through such a careless and unnurtured life. And such Children and Youth usually become an early Prey to the Devil, who readily fills them with all the ungodliness and unrighteousness of the Heathen.

2. I conceive it meet, that the Civil Power, or chief Magistrates

gistrates should take great care of the Education of Youth, as of one of the *Greatest Works* that concerns them, and as one of the *Worthiest Things* they can do in the *World*; inas-much as what the Youth now is, the whole Commonwealth will shortly be.

3. To this end, it is meet that *Schools* (if wanting) be erected through the whole Nation, and that not only in *Cities* and great *Towns*, but also (as much as may be) in all lesser *Villages*: And that the *Authority* of the Nation take great care, that *Godly Men* especially, have the charge of greater *Schools*; and also that no *Women* be permitted to teach little *Children* in *Villages*, but such as are the most sober and grave; and that the *Magistrate* afford to this work all suitable encouragement and assistance.

4. That in such *Schools* they first teach them to read their *Native Tongues*, which they speak without teaching; and then presently as they understand, bring them to read the *HOLY SCRIPTURES*, which though for the present they understand not, yet may they (through the blessing of God) come to understand them afterwards.

5. That in *Cities* and greater *Towns*, where are the greater *Schools*, and the greater opportunities to send children to them, they teach them also the *Latine*, and *Greek tongues*, and the *Hebrew* also, which is the easiest of them all, and ought to be in great account with us, for the *Old Testaments* sake. And it is most heedfully to be regarded, that in teaching Youth the *Tongues*, to wit the *Greek* and *Latine*, such *Heathenish Authors* be most carefully avoided, be their Language never so good, whose writings are full of the *Fables*, *Vanities*, *Filthiness*, *Lasciviousness*, *Idolatries*, and *Wickedness* of the *Heathen*. Seeing usually, whilst Youth do learn the Language of the *Heathen*, they also learn their *Wickedness* in that Language; whereas it were far better for them to want their Language, then to be possessed with their *Wickedness*. And what should *Christian youth* have to do with the *Heathenish Poets*, who were for the most part the *Devils Prophets*, and delivered forth their Writings in his Spirit, and who through the smoothness, quaintness, and sweetness of their Language,

Language, do insensibly infill the *Poyson* of *Lust* and *Wickedness* into the hearts of *Youth*; whereby their *Education*, which ought to correct their *Natural Corruption*, doth exceedingly increase and inflame it?

Wherefore my counsel is, that they learn the *Greek* and *Latine* tongues especially from *Christians*, and so without the *Lyes*, *Fables*, *Follies*, *Vanities*, *Whoredoms*, *Lust*, *Pride*, *Revenge*, &c. of the *Heathens*; especially seeing neither their *Words*, nor their *Phrases* are meet for *Christians* to take into their *mouths*: and most necessary it is, that *Christians* should forget the *Names* of their *Gods*, and *Muses*, (which were but *Devils* and *darned Creatures*) and all their *Muthology* and *fabulous Inventions*, and let them all go to *Satan* from whence they came.

6. It may be convenient also, that there may be some *Universities* or *Colledges*, for the instructing *Youth* in the knowledge of the *liberal Arts*, beyond *Grammer* and *Rhetorick*; as in *Logick*, which, as it is in *Divinity* (as one calls it) *gladius Diaboli*, the *Devils sword*, so in *humane things* it may be of good use, if *Reason* manage that *Art of Reason*: but the *Mathematicks* especially are to be had in good esteem in *Universities*, as *Arithmetick*, *Geometry*, *Geography*, and the like, which as they carry no *wickedness* in them, so are they besides very useful to *Humane Society*, and the affairs of this present life.

There may be also in these *Universities* or *Colledges*, allowed the studies of *Physick*, and of the *Law*, according to that *Reformation* which a wise and godly *Authority* will cause them to pass under, both being now exceedingly corrupt and out of order, both for *Practice* and *Fees*.

7. But why these *Universities* or *Colledges* should be only at *Cambridge* and *Oxford*, I know no reason; Nay, if *Humane Learning* be so necessary to the knowledge and reaching of the *Scriptures*, as the *Universities* pretend, they surely are without *Love* to their *Brethren*, who would have these *Studies* thus confined to these *Places*, and do * swear men to

quam *Oxonia*, in aliqua facultate incipient, aut *Lectiones* suas solemniter resumunt, nec consentient quod aliquis alibi in *Anglia* incipiens, hic pro *Magistro* in illa facultate habeatur.

* *Furamentum*
Magistrorum
in receptionibus & resumptionibus solemnibus.

Furent etiam, quod extra istam Universitatem, nusquam alibi in Anglia, præter

read and teach them nowhere else: certainly it is most manifest, that these men love their own private Gain, more then the Common Good of the People. But now seeing by the hand of God, a Kingdom is turned into a Commonwealth, and Tyranny into Freedom, we judge it most prejudicial to the common good of a Commonwealth, that these two Universities should make a Monopoly of Humane Learning to themselves, especially (as is said) seeing they say, nobody can well understand or teach the Scriptures without it; and so by reason of this their Incroachment, against the Rule of Love, through the former Grants of Popes and Kings, all men should be necessitated to send their children hither, from all parts of the Nation, some scores or hundreds of miles, for Liberal Education, to the great trouble and charge of Parents: especially this considered, that the Universities usually have been places of great Licentiousness and Profaness, whereby it often comes to pass, that Parents sending their Children far from them, Young and Hopeful, have for all their care and cost, after several yeers, received them back again with their Tongues and Arts, proud, profane, wicked, abominable, and incorrigible Wretches.

Wherefore doubtless it would be more suitable to a Commonwealth (if we become so in Deed, and not in Word only) and more advantageous to the good of all the People, to have Universities or Colledges, one at least, in every great Town or City in the Nation, as in London, York, Bristow, Exceter, Norwich, and thelike; and for the State to allow to these Colledges an honest and competent maintenance, for some Godly and Learned Men to teach the Tongues and Arts, under a due Reformation. And this the State may the better do (by provision out of every County, or otherwise, as shall be judged best) seeing then there will be no such need of Indowment of Scholarships; in as much as the people having Colledges in their own Cities, neer their own Houses, may maintain their Children at home, whilst they learn in the Schools; which would be indeed the greatest advantage to Learning that can be thought of.

8. It would also be considered, whether it be according to the

the Word of God, that Youth should spend their time only in reading of Books, whilst they are well, strong, active, and fit for business. For commonly it so falls out, that Youth lose as much by Idleness, as they gain by Study. And they being only brought up to read Books, and such Books as only contain wrangling, jangling, foolish and unprofitable Philosophy, when they have continued any long time in the University, in these unwarranted courses by God, they are commonly in the end, fit for no Worthy Employment, either in the World, or among the Faithful.

To remedy which Great Evil, Colledges being (as hath been spoken) dispersed through the great Cities and Towns of the Commonwealth, it may be so ordered, that the Youth (according to Luthers counsel) may spend some part of the day in Learning or Study, and the other part of the day in some Lawful Calling; or one day in Study, and another in Business, as necessity or occasion shall require.

And thus shall Youth be delivered from that Ease and Idleness, which fills the Hearts of University-Students with many corruptions, and noisome lusts, whilst they fill their Heads only with empty Knowledge and foolish Notions; whereby neither can God be glorified, nor their Neighbour profited.

9. And if this course were taken in the disposing and ordering Colledges, and Studies, it would come to pass that twenty would learn then, where one learns now, and also by degrees, many men (on whom God shall please to pour forth his Spirit) may grow up to teach the people, whilst yet they live in an honest Calling and Employment, as the Apostles did. And this would give them great efficacy and power in teaching, whilst they lived by faith, through their honest Labour, and were delivered from the mischief of Idleness: But and if the faithful shall desire any one that is more apt to teach, and hath received a greater measure of the anointing than his Brethren, to spend more of his time in the Word and Prayer, then his Calling will afford, at such times They ought to supply him: and the Law of Love in the hearts of the Faithful will be Law enough in this matter, without calling in the aide of the Magistrate.

Luther. libel.
de Instit. uend.
pueris.

And by this means, may the chargeable and burdensome maintenance of the carnal Clergy, by degrees be taken away, and the Church of Christ, and the very Nations Themselves, be supplied with a more Faithful, Christian, and Spiritual Ministry then now it hath, at a far less rate. For God hath promised in the last dayes to pour out his Spirit on all flesh, and the sons, and daughters, and servants, and handmaids shall prophesie, and then shall Knowledge cover the Earth as waters the Seas.

Now for conclusion, I do conceive that none of the Faithful and Wise have any just cause to be offended for speaking for the Use of Humane Learning in this reformed way, which the Gospel will permit; seeing by this means, these two Errors of Antichrist would be dissolved among us; the one of making Universities the fountain of the Ministry; which One Thing, is, and will be more and more (as Christs Kingdom shall rise up and prevail in the World) a Milstone about their necks: and the other, of making the Clergy a distinct Sect or Order, or Tribe, from other Christians, contrary to the simplicity of the Gospel.

2. Let the faithful consider that this reformed use of Tongues and Arts, justly hath its place in the World. For if all men cannot be Christians (as Paul saith, all men have not faith) yet let them be Men, and improved in the use of Reason, and sober Learning, whereby they may be serviceable to the Commonwealth in their age, whilst the Church of Christ hath its own Members and Officers, through the Call of God, and Unction of his Spirit only. For * Humane Learning hath its place and use among Humane Things, but hath no place nor use in Christs Kingdom, as hath been sufficiently proved.

* Sufficit autem ut homines de his rebus (scil. de artibus & scientiis) quantum

in Schola didicerunt, noverint propter usus humanos. August. in act. contr. Felicem.

And thus, have I freely offered my advice for mending things that are amiss, and making strait the things that are crooked in this matter.

FINIS.

